

Two Sermons pre-
ached the one at S. Maries
Spide on Tuesday in Easter
week. 1570 and the other at
the Cobc at Windsor the Son-
day after Michael day shewing
the viij. of February before

the death of the
most Excellent Bachelor
in Divinitie.

Imprinted at Lon-
don by John Daye
dwelling over Al-
bany, streete, at the
Signe of the Rose. 1570
for the priviledge of King Manife-
stes. 1570
and the like in the
year nexte following and

To the right worshipfull
M. Thomas Henneage, trea-
surer of the Queenes Maiesties
honorable chamber, increase of
worship, with an earnest zeale
to Gods Gospell.

Here two Sermons
(right worshipfull
Sir) after that once
I was persuaded to
baue them Printed, I thought to
commend vnto you. That I may de-
dicate a diuinitie Sermo I am clear-
ly resolued: because S. Luke did de-
dicate his Gospell to Theophilus.
The causes why I should offer the
to you are these: First, many giftes
worthye much commendations in
your selfe: then that I was your
seruaunt, and in deede it shall not
but delight me to call you, and re-
steeeme you as my Maister: then

57.139

75-6706



that

that as all times you both haue
deserued, and beene willing to de-
serue well of my studiess. Of the
Sermons I will say no one warde,
they are Printed, and men haue
eyes, God gues them iudgement:
this something I must needes say,
my health was very ill, both when
I made these, and is yet still, it
hath spoyled me of my Lecture at
Paules, my being in the Citie, per-
aduenuire, shortly of the countrey
and my life too: If God shall blesse
me with better health, I would be
glad (though most of all vnwor-
thy) to be some instrument for the
kingdome of heauen: if not, it is
not amisse, his blessed will be done.
I wishe charitie from God to the
worlde, peace at length to his war-
fayring Church, confusion of all

maner

maner of hypocrites, favourable in-
clination, and iudgement of great
personages to his warde, and the
godly trauelers in his gospell. Long
life, and most prosperous raigne
to our loued Soueraigne Prince,
and to all her subiectes that wiste
the same, and all the electe of God,
and euē with my whole hart I pray
God the father, the God of heauen,
and his Sonne our Lorde Jesuſ
Christ, to holde ſtrong the ſweete
lines of our predestination, to be a
bright pillor to vs in the darke wil-
dernesſe of this worlde, and to
make all his choſen people at
his time, parteners of a
joyfull and comforta-
ble reſurrecſtion.

Farewell.

Your worſhipſ euer to be com-
maunded Thomas Drant.

Formosus Bimbi mulierum, quoniam ^{remarked}
 alijs dilectus tuus? Quoniam an
 bijs, et queremus eum. ^{remarke} ^{remarke}

Dilectus mens discernit ad ariolas
 aromatum; ut pascat in hortis;
 Et colligat lilia.

This text (men and brethren, and very
 Christian audience) is read almost after
 one sorte, saving that some for the words
 B E L O V E D say [S P O V S E]: And for
 their words gone aside forther say [gone downe].
 Pagnine lapth [Lyses]. Mynster saith Roles.
 and others other say violets. But I will
 trust Pagnine in this matter, & go straigh
 with his opposition on this point.

Payret of all women; whether is thy
 beloved gone? whether is he gone
 aside? tell vs, and we will seeke him
 with thee. My beloved is gone down into his gar-
 den, to the beds of his spicerie, to be-
 sed in gardenes, & gather vp Lilies.

The occasion of this Scripture The argu-
 ment of our
 thus written, is, that the Church was of this
 of God, which is named here to place of
 Scripture.

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be the fairest of women, had in wonder fully
communed her beloved Christ. For (saith
she) my loue is white and red colou-
red, a goodly person among ten thou-
sand. His head is like fine golde, hys
lockes blacke blushed. His eyes like
doires eyes, washed in milke, and like
pearles in golde. His cheeckes like a
garden bed, planted with all tweete
thinges. His lippes like lilies. Hys
handes like pretious stones. His bo-
dy pure yuote, ouer decked with sic-
shires. His legges pillars of Marbore
Set vpon sockets of golde. His face as
Lybanus. His wordes are sweete. Such
a one is my loue (quoth she) Such a one
is my loue.

Now, the other Chanters, which in
some translation are signified under the
word, adolescentyle, when they bear their
beloved Christ thus commended, they list
up their eares, and burne in their hartes
to know more of such a delightfull belov-
ed, and so trimme a spouse. And there
fore they aske whether he is gone, and
whether he is gone aside; and promise
that they will make after him, and keepe
him, even as Germany began to preare
Churche

at S. Maries Spittle.

Dayes, and to playte man in other sorte,
Then the world s had hearde tell of before.
Wher therfore neighbour countreys, as
England, & the rest began more and
mores to hant hant yeres, and whet harts,
to harken after the beloued Christ, and
to remembre the beloued Christ, whome
Germany had so louidly, and largely com-
mended. But because this peple whiche
I speake to, is a great peple, and the
time thair I haue to occupie is long ; and
the matter much ; let vs all, ye honoura-
ble, and ye also beloued people, toyne to-
gether in calling vpon the name of God.
And alre to pray vnto the holy Ghost, that
as he is called an Dytient, so he will
soothe our people and tender our harts, and
comforte them harts of felthe. That as hee
sheweth vnto us, so by his grace our harts may
þ little eaten up, and vnduredde, in excesse of
other harts ; that as he is called the Com-
forter of our soule, he will comfort, and enable
þeke no man of þusþ and so muche fakenes, to
þowdote of his name, wher to speake his in-
misse. And þeþ prayes to the Sonnes of this gene-
ration. When let vs goe forward to pray
þeþ the whole state of Christes congrega-
þion, being yet farre from her countrey.

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incompassed rounde about with Gaintes,
and Glaunes, and Welsh Wipples, and all
kordes of deadly foes; she being syryped
as yet wide whene upon the great face of
this earth. More spacially let us pray for
the churches of England and Ireland, and
as the dutie of our loues & subiectioun most
of all requireth, let us pray for her most
excellent Maiestie Elizabeth by the grace
of God our kyng, that Godes enemies
and her enemies, may be made his, and
her footstalles, that her scepter may
growe grene, and floribllyke a daulme
tree, well and wortlyke planted, and that
her seate may never totter, or wobble, but
stand steady as the seate of Salomon, and
sayre as the sunne. That the dayes of
her regnacne may be no the dayes of hea-
ven. Let us pray for all the nobilitie,
and genterie of this land; that they do not
linc as the Gaintes or noble men before.
Nor clynd, without raigne, or rule; lest
that as these Gaintes haught downe by
pon the heedes of the wood & land of mace-
ter, so some of our English Gaintes ha-
ving upon them bond of fire; That there
may remember that saying of David,
I sayd you are God, because the world is
come

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come to you. If the word be come to them, God's word makes no-
of they to the world, then they are Gods
Gods; and Gods gentlemen. If it come
not to them, nor they soit, then they are
the Heraldes gods, and the Heraldes gen-
tlemen. Pray for them, that they may be
to shrye Prince, as Thomas was to his
maister Christ: Let vs go, and let vs dye
with him. That they may remember
that Gods bane of life, is better then the
Heraldes bane of armes, and that neither
bone, nor bloud, can saue vs from holde
their soules from the hand of hell, but on-
ly that just bloud, of the just man Jesus
Christ. Let vs hartely wylle to her mai-
esties most honorable Counsaile the spi-
rite of counsell and direction, that they
may be as Iosephes in Egypt, saythfull
and carefull to provide for the necessities
of the realme, specially, that mens soules
be not starued with hunger, and pine of
the wordes of God. Pray for all vs of
Christes ministerie: that as we are called
Lightes, so we may gene light: and as we
are called Goddes, so we may continue to
maister the world by the worde: as we are
called Ambassadors, so we may be chea-
rie to speake from God to man: as wee

W. 17. we

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are called Dogges, we may barches and
as we are called Watchmen, so we may
carke and kepe: and that that boyce may
ring throughe and through our heade:
O Timothie keepe that which is com-
mitted. Pray for both twaine the Uni-
versities of Cambridge, and Oxforde,
or as the scripture calleth them, the fami-
lies of the sonnes of the Prophete, that
that they may grow on from strength to
strength in courage of spirite, and from
wisedome to wisedome in plentie of iudg-
ment; that they may be able men to teach,
and reprove, to plante, and destroy; and
that like yong Samuel, they may profite
in fauour with God, and man. Pray for
all the whole worlde, that they may open
the gates of theyr hartes, that the prince
of glory may haue entrance in, and that
being entred, he be not bound, and pinni-
oned, as somtime he was in Cayphas his
entresse, but that he may be franks Christ,
and at libertie, and rule from one corner
of our consciences vnto an other. Like-
wise for those that suffer trouble, or gra-
uance in soule or body: but specially those
that groane vnder the crosse of Gog of
Rome, and Magog of Constantinople,

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that they may be answereid with might, &
delivered with spars, and that (as Ioe
sayth) the house of Iacob may be a fire,
the house of Joseph may be a flame,
and the house of Esan may be stubble.
Lastly let vs yeld vp thankes to the high
throne of our heauenly Father, for those
our brothers and sisters that are gone to
God out of this lamentable maze of misse-
rie. Deliring God, that the north winde
may geue, and the south winde do not re-
faine that the whole haire with all yfower
corners, of beastes cleane, & uncleane, may
be taken vp into heauen: that Christ may
be bringid from sea, vnto sea: that nations
may be gotten vnto his inheraunce: that
the holy ghost may stirke, and the Father
draw, and the Sonne draw no man out
that commeth vnto him: that the worshipe-
men may be many: that the nets may be
full: that his will may be done in these
saintes in earth, as in those aboue in
heauen, wheresoever nothing is done
against Gods will: that we full of the
feare of God, and full of sayth, may be ga-
thered together to our forefathers Abr-
aham, Isaac, and Iacob. For these and
what so ever the holy Ghost; that we

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1900, a spirite of misrome shall prouide
into our spirites, I pray you all say the
Lordes prayer. Our Father. &c. (1901)

Fayreit of women, whether is thy
beloued gone? &c.

Division.

Here are somer thinges (as I take it)
to be noted, And in the first place because
there is a question asked: Whether is
thy beloued gone? I will endenour my
selfe to speake of questiones, & demandes.
Secondly, becaus the question is asked
of the fayreit of women, that is, of Christes
Church. I will speake of the Church
which Church is a woman, and which
not: which is fayre, and which not; and
then of the authoritie of the Church, be-
cause here the question is asked of the
Church, and the Church semeth to kepe
the determination in the goinges of the
beloued, that is, in matters to be knowen
of Christ. In the third place commeth
to be handled the answere given by the
Church, which is: My beloued is gone
downe to the beds of his spiecie. &c.
Lastly (though not by the order of the
rest, yet by order of matter) I will speake
uppon these wordes: Tell vs, and we will

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ooke hym with thee. Whether these latter wordes shall not groane into any long processse. Only I will gene charge and vehement exhortation to the world, to seeke Christ, and make after hym. I will tell them if they seeke hym, they shall finde hym, and I will not sticke to swears if they finde hym, they shall finde the whols compliment of their hartes desire. In the meane season, feare ye not (god p[re]sence) that I shalld kill you, with loth, somwhat amadeght. 3039 g will passe through thy many trafters, with what possible spedde I can.

And touching questions, & thinges to be demaunded, it is well says of paule concerning questions of euangelizing: In these thinges I would haue thee confirmed: these be good and profitable for men. But somthe questions, and questions of nativities, those shalune: for they be unprofitable and vaine. Questions and profitable are to be demaunded.

Do the thinges in this time werte wont to aske the prophete of their battailes, and assayzes.

So Naaman the syrian asked Elizas the prophete: Whether if his master

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should go up to the Idols temple, and worship him that doth so, or else we will

So the Eunuch asked Phillip the next
position of these words: *Doth not Jesus
come into the world for this, that he should*

¶ Do Iohn asket a question in The vision
es? &c. Art thou he that shall come? or
shall we look for an other? saith yon?

¶ Mary asked a question: How can these things be done unto me, since I have no knowledge of man?

so Philip asked a question; Lord, tell us the way, that is; Lord, what is the way?

¶ So the elders went up to Jerusalem, to ask of Judasime.

200 Peter asked a question Lord wher-
ther shall we goe thou hast the wordes
of eternall life. Jesus has beene adiudicat-

John 3:1-12 Nicodemus asked a question: How can a man be born again? Jesus answered: How can these things be?

These questions be good and profitable
to men. But vaine, and unprofitable ones.

ctions are to be shunned.

Such a painful question it was that the
Serpent demanded in Paradise; Why I
hath

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hath God forbidden you to eate of the tree of the knowledge of good & euill?

Such a vaine one moued the Apostles: Lord when wilt thou rebore the kingdome of Israell? Whom Christ controlleth: It is not yours to know times, or the momentes of times.

Such a vaine question did Peter aske of hys fellowe John: Lorde, what shall this John do?

Such an one moued **Saduces**: Lord if a woman haue seuen husbandes, who shall be her husband in the latter day?

Such an one moued **Job**: Wherfore hast thou brought me out of my mothers wombe?

Such a one moued **Asterius**: Whether that Christes fleshe was, when it was not?

Suche a one moued **Philasterius**: Why men and Angels were not made both of one matter?

Such an one moued **Marcellus**: Whether God be alone, or hath more Gods with hym?

Such a one moued **Donatus**: Whether the Church can be in any other place, then in Africke?

Suche

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Suche an one Iouianus: Whether the
virgine Marie were corrupted in bring-
ing forth her sonne, or no?

Suche an one Valentinianus: Whe-
ther the woerde were chainged into
bones, flesh, or heare, or no?

Suche an one the Euticha: Whether
that when a man is purged with bap-
tisme, an hogge go forth of his mouth,
or no?

Suche an one moued Poentius: Sob titlok and
Whether the holy Ghost do weepe in
men, as he doth speake in men?

Suche an one moued the Aeriani: and Hid
Whether mariage be lawfull or no?

Suche an one moued Precilianus: and redt
Whether the world be made by the de-
uill, because it is an ill worlde?

Suche a one moued Manichaeus: and redt
Whether Christ be the Sunne that ri-
seth and setteth, because he is called
the light of the world?

Suche an one moued Arius: Whether
the holy Ghost may be commaun-
ded by the Sonne?

Suche an one moued the Nazarens: Smit dilw
Whether a man may professe both Iu-
daisme, and Christianisme?

Suche

Suche

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Such a one moued Pelagius : Whether that by free wil a man might catch the kingdome of heauen?

Such a one moued Nestorius : Whether the honour of Christes diuinitie, were geuen him of dutie, or no?

Such a one moued Cresconius : Whether a sinner ought to bee baptised? because it is sayd : the oyle of a sinner shall not fatten thy head.

Suche an one moued Vincentius : Whether manis soule deserued to hinc before it did sinne?

Faſt the hirſtions ; and impoſſible quertions ought to bee ſhunned. And of all foſlih quertions, what ſay you to the diuinitate of our ſcholitit quertions, ſet a ſcore by thole ſubtile, and deepe doctours, commonly called Scholemens?

As : Whether there were any inſtant in the generation of God the ſecond peron?

Wether in Christ there be moe filiations then one?

Whether God the Father hateth the Sonne,

Whether Christ myghte poſſible haue taken vpon him the lykenesse of an

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an asse, of a woman, of a feend, or of
a goorder

How that Goord should haue pre-
ached downe miracles, or haue hangged
vpon a Crosse?

And what Boter should haue consecra-
ted, if he had consecrated, what time
Christes body hung on the crosse.

Or whether Christ being so trans-
formed into a Goorde, he might at the
same time be called man also?

Whether after the resurrection, men
do eat and drinke, or no?

Whether it be lesse sinne, to slay a
thousand men, then once on a sonday
to clout a poore mans shooe?

Whether mens soules be breed with-
in them, or come from without into
them?

What yeare Christ will come ynto
his iudgement?

Whether the starre that did shine
to the wise men at the birth of Christ,
were a starre, or an Angell?

Whether a Mouse can eate Christes
body, or no? And if she do eate it,
what daunger can be leyued vpon her
head?

Such

at S. Maries Spittel.

Such men, such questions, sonde men, sonde questions, foolish men, scholische questions. But if Pasquin coulde now be restored from death, or if some were as blithlie disposed to demand questions as Pasquin I wéene those very kinde of questions wold carry away a great deale more of edifying, then these foolish scholish questions.

¶ Whether that the Bishop of Rome being Antichrist, eā be Christes vicar, or no?

Whether that when David sayth, I will geue them a tyrant to ride ouer their heades, it may not be understanded of the Bishop of Rome, sithens he hathe so long a time ouerridden all our heades in regiment; and besides that in session, rideth vpon men's shoulders?

¶ Whether that the Bishop of Rome which ~~had~~ ^{spiritu sancto}, for spiritus sanctus, and fiasur, for fia, were in daunger of that which was objected vnto Paul, that too much study wold make him madde out to fia omni regali p[ri]ori book.

¶ Whether that that Pope which did carnally know the grandmother, the ~~destituta~~ ^{destituta} us, b[ea]gled raw, mother, b[ea]gled.

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mother, and the daughter, did make
himself an Enemie for the kingdome
of heauen? trump. I. 11. 12. 13. another
¶ Whether that Pope Leo that was so
forgrown with fatte, that he coulde
not walowc vpon two staires in the Cas-
pitall, or Kochius that had so large a
strouted bellie, or those drinking Sor-
bonistes that made the best wine in
the towne to be called, *vinum Theologi-
cum*, that is, diuines wine, and that
were wont to eate while that they were

The 202^o *saturnus ad guttur?* now cast rediced w.
bonistes **¶** Whether these men be those that
Latin. **M.** Harding speaketh of, that do weare
the selues for the kingdome of heauen?
¶ Whether that Byshop that was so
fretting self for losse of hys Peacocke
pie, did possesse his soule in patience,
or no?

¶ To what purpose generall Counsels
serue, if that Popishe iudgement can
not swaue? now, and to day bus. and
¶ Whether in the last Counsell at Trent
it can be likely that there coulde be
good rule kept of the rest of those holy
fathers, sithens that in this sayd Coun-
sell one of the fathers being taken in
adulterie, was haged, an other stuked,
and

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and an other father, as it is thought, by the rest of the fathers was let shrink, and slip away in the margin.

¶ Whether the Oratour Bishop in the sayd Counsell, that called the Pope of Rome the *Light*, and the *Spouse*, were adicad of that which Job sayd: *Destru-
ction is theirs which geue titles.*

¶ Whether that the Inquisitours of Spaine may not more properly be cal-
led rough hunters, then Nemrod?

¶ Whether the sayd Inquisitors, if they had Iesus of Nazareth in Italie, they would not ten times more rigorously put him to death, then they did some-
times in Iewrie?

¶ Whether that, that Duke of Alua, which now liueth, and is the proope of papistrie, is not more fitly to be cal-
led Esau sonne, then that Duke Alua Duke
which the Genesis speaketh of, sith as Alua
that Duke of Genesis did but come by Gen. 36.
line from Esau loynes, and this Duke of Louane expresseth Esau most natu-
rally in persecuting Iacob, and making his father sad in the margin.

¶ Whether Hosius, and Harding, who lay, the sentence againste Christ was iustly geuen, and one Vause that wri-

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teth a Catechisme from Louane, and hath wiped out the second of the ten Commaundementes, and deuided the last into twaine: or, the Iesuites that beginne to count Sainct Lukes, and S. Marckes Gospels, as hangbyes, and make Sainct Paules writing to be but Scripture at theyr lust: I say, whether that Hosius, Harding, Vause, or the Iesuites, haue fromem *meritricis*, or no?

¶ Whether that Doctor Sanders that hath written one booke *de diabibus missis in uno templo, simul celebrandis*, and hath brought not one iote, or smale title of Scripture, to make for his purpose, do not represent the state of all papisticall writers; whose custome is not much to meddle with Scriptures?

¶ Whether that the papistes (as the worlde now is) coulde for any money bee hyred to let passe poysoning, and mankilling, sith that these be the greatest scholepointes of their church?

These questions haue their evilling, and edesse more ritchly, then these schole questions. But the question of principalltie is thus: Whether is thy Beloued gone? Our questions must be of the yonger

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inges of the beloued, and the doinges of the beloued, of Christes iourneys, and Christes ghesettes. And as questions may, and must be asked, so it must be for learninges sake: so then learning ought to be in all states & ages. And where as he said:

D. Cole.

Verilie ignorance is the dame of all deuotion, I say to the contrary, verilie ignorance is not the dame of right deuotion, certainly the Scriptures in all corners of the do excite all kinde of people to knowledge. Esai sayth: *An non quiescunt ibi populus ad Deum suum?* Shall not the people goe to seeke after their God? Agayne: The people that sit in darke-
nesse see a great light. Agayne: The earth shall be filled with muche know-
ledge. Agayne, Christ sayth to all that receave the Communion: *Moxem eis in-
nuntiabitur.* &c. Yet shall shewe forth his death till he come. How can they shewe forth or talke of his death, except they haue knowledge? Agayne: *Cave-
de Pseudoprophets.* Take ye heede of false Prophets. Howe they take heede, except they haue learning? Agayne, it is sayd: *Non legitur?* Haue ye not red? Peter sayth: *Regale sacerdotium, sumus.*

C.ij.

Wc

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We are a kingly Priesthoode. We are all Priestes, and Priestes must be learned. Agayne, it is sayd in the Canticles: *Si nescis te (O formosissima mulierum) egredere a me: If thou knowest not thy selfe, O thou fayrest of women, get thee frō me.* Paule sayth: *Omnia probate: Prove all thinges.* It is sayd of Christian people: *Ne simus parvuli intelligentia: Let vs not be little ones in vnderstanding.* Againe: *Vnus loquatur, alter diuidicet:* Let one speake, and the other judge. How can those iudge that haue no learning: Peter willeth every man to be ready to render a reason of hys sayth. It is sayd in Genesis, that Abraham went to the hill of Moreth, that is, to the hill of shelving. So we must search the Scriptures till God besheweth vnto vs, and there we must tarie. Sainct John sayth: *Omnis erunt dociles Dei: They shall all be Gods scholers.* Agayne: *Si quis voluntatem eius facere. &c: If any man will do his will he must know of his doctrine.* Againe: This is eternall life to know thee, and whom thou hast sent Iesus Christ. Againe: I write vnto you my little sonnes, I write vnto you

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you fathers, I write vnto you younge
men, I write vnto you childeſ. Agayne,
he writeth vnto a chosen Lady, and to her
children which abide in the libertie. So
that he writte to all ſtates and ſeſtes, to
the entent they ſhould haue knyſtledge.
In the actes of the Apoſtles, when Paule
preacheſ, the people opened their bookeſ
and conſerſed the places. S. Hierome
ſaith: that *Scripturarum ignorantia est ignorantia Christi*: the ignorauſce of Script-
ture is the ignorauſce of Christ. S. Hiero-
me writte to Paula, to Eufochium,
and Marcella, women. S. Hierome ſayth:
et the Plough man holding the hale,
ing ſome Psalme of David. S. Hierome
translaſed the Psalmeſ into the ſciano-
rian ſoung. Origene in an Homilie of
the booke of Numberes, ſayth: That the
deuill poſſeſſeth all their ſouleſ that
lie in ignorauſce. The ſayd Origene
did alwayes wiſhe that he could poure all
is knowleſe into all kinde of men. Ter-
pilian writte a booke of a learned argu-
ment vnto his wiſe. Ambroſe did iuſtruct
Monacha S. Auguſtines mother in reli-
gion. Augustine writeth in the Psalme,
that the kingome of ignorauſce is

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the kingdome of error. Other men
may conjecture more.

Two spe-
ciall causes
of Papisti-
call igno-
rance.

But these two causes I thinkre to be the
speciall two causes why that the world li-
ving as it were in a warre of ignorance,
doth call such & so much euill, peace. The
one cause is, the vulgar translation of
the Bible: the other, the worshipping
of God in a strange roial. Wherein
the vulgar translation, that is the matrix
and concepторie place of very errorr, and
ignorance. Hence Distre, hence Dot-
bell, hence Houlcote, Bricot, Tapper,
Capper, Eechius, Pighius, Goelius,
and Hosmiester, hasle founeder, also foun-
der many a fonde argumet. Hence wra-
gle the Jesuites, hence wrasse the Bro-
bonistes, hence the horne of Uchie is now
lost like exalted. This is thrust upon the
World by the Inquisitors of Spaine, bab-
bed onely god, and authenticall by the
Councell of Trent, and whd soever will
not receave this, he Pandeth accursed st
the face of the sayd Councell, wyth the
fe arte thunderbolt of Anathemylation.
Besidz that, this translation taketh a
way and addeth to the text, moe then ma-
ny hundreds of wyzdes. There is no less
throughou

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throughout the whole Testament, but it hath in this translation some great, and grievous error. Whereas the Hebrew translation saith, *Melchisedec profructus*. And so saith Ambrose, He brought forth bread. Josephus saith, He ministered bread. The vulgar translation saith, He offred vp bread: and hereupon they would devise their Massie offer-toris. The Hebrew translation saith, *Oseulensis filium*: Kne the sonne: The vulgar translation saith, *Apprehendite disciplinam*: Take yee discipline. The Hebrew translation saith, *Fili hominum visu quo gloria meam in ignominia?* Sonnes of men how long shall my glory bee turned into reproch? The vulgar translation saith, Sonnes of men how long will ye be of an heauy hart? The Hebrew translation doth say, The kinges of hostes are fled, are fled, & the she dwellers in the houses haue deuided the spoyles: The vulgar translation saith, The kinges of vertues of the beloued of the beloued, &c. The Hebrew doth say, *Ye haue slept amongst the middest of the battes*: The vulgar doth say, Yee haue slept amongst the middest of the

C.iiij. clergie.

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Clergie. The Hebrew doth say: To en-
vie satte hilles: The bulgare doth say,
To looke vpon lumpythe hilles. The
Hebrue doth say, I will turne thee from
Basan, I will turne thee frō the depth of
the sea: The bulgar doth say, I wil turne
thee from Basan, I will turne thee into
the depth of the sea. The Hebrew doth say,
The Crow went going foorth, and
came againe: The bulgar doth say, The
Crow went forth, and came not again.
The Hebrew doth say, In all the lande
of Egipt there shall be bread: The
bulgar doth say, In all the lande of E-
gypt there shall be hunger. The He-
brue sayth, They haue possessed me from
the beginnig: The bulgar sayth, God
created me from the beginnig. The
bulgar translateth that word, to bowe
downe: but these wordes, to make a
adoration. Hence springeth their servile
adoration. The bulgare translateth the
word, fitte, into the word, worthy: hence
commeth their fancie of condignitie. The
Greke sayth, Gather not to your sel-
ues golde, and siluer: The bulgar sayth,
Posesse ye nor golde, nor siluer: hence
is eth their fancie of willfull frierie. The po-
uerlie. The Greke sayth, I would you
were

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were without carefulnesse. The vulgar
sayth, I will haue you without care-
fulnesse : henc sprong the faine agaynst
marriage of some. This vulgar transla-
tion is (as I say) the b^ewd mother of ma-
ny errours. And therefore that great
costly edition of the Bible in the Hebrewe,
and Crake tongue to be printed from
Louauie, if it haue this vulgar translati-
on adioyned unto it, I aske, *Quid Saul in-
ter Prophetas?* What doth this base tran-
lation amongett such precious tonges?
The y^e new Concordance, which they say
likewisse is towarde, and all the booke^s,
that they all write, are all naught, vnyde
of Gods meaning, and Gods diuinitie, if
they be founded, or grounded out of this
vulgar translation.

Concerning the service to bee had,
and the worshipping of God to bee in a
straunge tongue, that is unever, a thicke
burnell to haue the candle, or rather a lewd
effectuall meane to plucke away both
the candle, and the candlestick, making
the house of Iacob Gods Church, as E-
gypt, full of varchenelle, even to be grow-
ped with our fete. Now certaine it is, that
S. Paul^c doth beat out the matter won-
derfull towardly for vs. He will needes

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dwine it to this, that Gods worship shoulde
be in such sorte, that the people may per-
ceave it, and say, Amen. Just of that
munde is Iustinian the Emperour, who
made an Edic to that purpose. Just so in
Chrisostome, so Hierome, and so Basilius
Augustine upon the psalmes sayth: It doth
houch vs after mans maner, and nos
after the fashion of byrdes to sing: for
Iayes, Vsellis, and Ravine are caught to
pronounce they wotten not what. Of a
frusty froth euen they of the Massa booke
dosh gene vppre evidence agaynst them
selues, and will needes likewise say
that the people oughte to understande
the contentes of the Massa. The Massa
booke sayth: Let vs pray. The Priest
sayth: The Lorde be with you: The
Massa booke biddeth the people awaswer.
The Massa booke biddeth them liste by
their hertes. The Priest sayth: Pray for
me, brethen, and suster. How can the
people pray? how can they awaswer? how
can they pray for the Priest, except they
have understanding? Iustinus Martyn
sayth: *Ubi sacerdos oras agit, populus uni-
versus clamat, Amen.* When the priest
scheuteth thankes, all the people cry, A-

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men. Christosome sayth, that the priest,
and the people talke together in their mu-
ches. This unknowne toing of theirs
whom must needes be that Babylonieall confu-
sion. For the confusion of Babell is not
in the many tounes, but in vñknoune
spache, whiche is not understanden. Christ
sayth in S. John. *Vos adoratis quod nesci-
atis: you adore you wot not what.* So
may it be sayd to these: *you chaunt you
wot not what, ye pray ye wot not what,*
ye prattle ye wot not what! It is not
safe enough to heare well that I can tell
them. In the first chapter of the prophet
Ezay it is said: *I am full of the faintnes
of ruppes.* In the 41 chapter it is sayd
Thou offeredst me no sacrifice, and
thou didst not glorify me with thy
burnt offinges. They offered whiles God in-
God was full weary, and yet they offered
nothing, because they offered not as God
commanded them. *For so he sayth him-
selfe I made thee not to serue in obla-
tion, and I did not weary thee wyl-
francumfencee.* Saule intended well, but
that endes not well. Gedion made an *E*
phod of the kinges that was in the eates
of the people, but it was a cord both to
him

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him, and to his house. Byshop Leo in a sermon he made *de passione Domini*, of our Lordes passion, saith: that Peter in cutting of of Malchus eare, had intent god enough, but he must smart with the sworde because he had smit wythout knowldege wyth the sworde. Doctor

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behaviour. in the face of Louane, hath much wrested his wit to proue that those thinges which are done in the Church ought to be done in the ilatin tounyng. The argumentes that this Doctor bringeth are but few, and those but sond, and except a couple, and scarce to that couple, are worthy recitall. The one is this, out of Paul: *Nam sub bene quidem gratias agis, sed alio non edificatur.* &c. Thou doest well geue thankes, but in the meane time an otheris not edified. That which the Apostle sayth to be well done. (sayth Sanders) these yongling divines call unprofitable. But let this olde Sanders that semeth for age to be crooked in minnitie, barken to S.Paule. I had rather, sayth he, speake ten wordes to the instructiōn of others, then ten thousand with a tounyng. This olde Doctor, this god chuser

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chuser, Master Sanders taketh that which is ten thousand times worse, and leaueth that which is ten thousand tymes better, so choisly hath he chosen in thy case. But his choise is not S. Pauls choise, and therefore we are youngling diuines by this verdit, for chusing as Paul did. An other argument groweth from Master Sanders. Paule went ouer many countries, as Pamphilia, Capadocia, Phrygia, &c. but he speake not, sayth he, to e-very one in diuers tonges, therefore some were spoken to, in an unknowne tongue which was not their owne. This is the fine force of Sanders most fine werte, in finding out fetches, and winding in stuffe to strengthen and fortifye Antichristianisme, and Papisme. But why could not Paul do it? Say god Doctour Sanders, if thou beest a god Doctor; and why would he not do it? say Doctour Sanders, if thou beest a god fellow. Certainly Fredericus Furius, a man of as great doctor-ship as Doctour Sanders, a Spaniard, de-plicated his booke to Cardinall Burgenis a Spaniard, telleth vs a tale of quite con-trarieties. For, sayth he, Andrew Peters brother preached unto the Scythians, Sogdi-

ani

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ani, and Sacci in their young, Jacob in
the twelve tribes in their young, Bar-
thelme in the Indians in their young,
Thomas to the Parthians in their young,
to the Medes in their young, to the
Perſi, Hercani, & Bracchi in their young,
But put eafe Fredericus Furius were
e young leſſe man, and had now yet ſayd
nothing. I wene, that place of the Actes of
the Apoſtles will eaſely choake Doctor
Saunders, and all theſe troublous bar-
kers Leonianians. The people there ſay
thus; *Non omnes qui loquuntur linguis Galis
leſſunt.* Are not all theſe that ſpeak
here, men of Galile? is it not muſch that
euery one of vs doth hearc our owne
vulgar and mother young? We Parthi-
ans, Medes, Elamites, of Mesopota-
mia, of Iurie, Capadocia, Pontus, of A-
ſia, Phrygia, Pamphilia, and Ægypt, of
Lybia, Rome, Crete, and Arabia: we
hearc theſe men ſpeaking the noble-
neſſe of matters diuine in our owne
tounges. But they haue other arguments.
There is one God, therefore the ſer-
uice muſt be in one toung. I deny the
argument: let it ſye whilſt it be helped.
Walter Harding bath two arguments.

The one is, The title of the croſſe was
written in Greke, Hebrue, & Latin tong-
ues: and therefore the ſeruice ought to
be in one of these thre tonges. The the
Jewes, Grekes, and Latinisſs, will never
agree which tonge ſhall ſerue for þ turne.
Let master Harding make his argument
thus: It was written in Greke, Hebrue,
and Latine: therfore it was written to
be understood of all men, and therefore
ſervice muſt be in ſuch a tongue, that it
may be understood. The Hebrue bo-
rallis (ſayth he) were not ſet downe to the
conſonantes by the Rabbies, because the
erpoſition of the Scriptures ſhould not be
knowne to the people. Thus Maſt. Har-
ding is a Paſiſt, a Jew, & all that nougat
is. If he will haue his argument aduocated,
let him remeber that Judaisme, & Chriſt-
ianisme are diſſeblable. The Jewes durst
not looke on Gods face: But wee haue
ſene his glory, as the glory of the one-
ly begotten of the Father. The Jewes
durſt not pronounce the worde Ichoua;
but we do it commonly. The Jewes
kept hidde theyr miſteries in shadowes:
Chriſt ſaide, Goe ye, and preach ye. No
Jew durſt enter into the Sandardary, but the

high

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byghe Preist once a yere. Our Saviour Christ sayth: Every one that commeth vnto me, I will not cast him forsh. It is even so as I tell you gud peopl. He that is ignorant in papistrie, is like the woman of Samaria, which standeth at the fountaine, and is a thurst, and yet forleth her selfe not to be a thirst. They are like those people that say: *Pulchramus parvem sicut cavia*. We groap at the wall like blinde men, and wee humble in the noone time, as though it were in the night. They be like vnto those of whome it is said: The light came into the world, and they did not receive the light. Like vnto the Apostles, who in the darcke night tolke Christ to be a ghost: Like so those of whome Tertullian speaketh of, to the Gentiles: They do amisse because they knowe not. They be like to him that abideth in darcknesse, and knoweth not whether he goeth. Those that abuse these ignorant folke, be as (Esay sayth) that mingle the spirite of heire in the boylde, and geue them woppe in a bole closely clasped. They be like to that Painter, that Plutarke speaketh of, that had euillauouredly proportioned: as painted

Den

men, and therefore chased away the li-
ly hermes, lest that his evill workman-
ship should be perceived: those chase away
Gods worde , lest their fansie should be
discouered. If they be blinde leaders, then
there is an hole in hell, and thether rushe
downe both the leaders, and the parties
misled. If they see, and wil not let others
see, then they be as churlish as a dogge,
who when he is smit of a serpent, wil not
eate the herbe Canaria in the sight of
man,lest that man in such distresse should
be thereby reliued . They be like those
hypocrite Pharisses , that made fast the
kingdome of God agaynst them selues,
and agaynst all others . But to thwite
and vprazeide them by their ignorance,
would be thought but to be vntrue and
calumnious . And that boyce of Maitster
Harding from Louaine, saying: Verely
the greatest learned men in Christen-
dome haue bene of our part, both seeme
to some a boyce of great truthe & veritie.
Without all peraduentures, there hath
bene of Maitster Hardinges five so long a
cataloge of so unlearned, and insensible
writers, as I thinke by arte memo-
rative, they connot be comprehended. That
D.J. which

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which Aloes is to the lippes, which gall is to the young, which a carcasse smell is to the nose, which a cockatrice to the eyes, which a naked dagger is to the hart, that it is, and euен that comfort it is, to be conuersaunt in the base barbarismes, & balde soliūsmes, and bad sillogismes, and whole dungeons of the Duncerie of Hardinges

B The **Wa-**
pistes haue
not had, nor
haue the
best learned
men on
their side.

companions. Let them not be to shrill in crying out, and craking of their learning, as likewise not to shrill to weaken and unpayze our side. That which Erasmus sayd sometimes of *Prudentius*: *Ibis quouis seculo inter doctos, Prudenti, thou shalt alwayes Prudentius, go for a learned man: so may I likewise say thus: The worlde will neuer bee so learned Martin Luther, but thou shalt be counted learned, thou shalt be called learned Zwinglius, and thou excellent well learned Oecolampadius, learned Bucer, learned Phagius, learned Enianuell, learned Pellicane, and learned Pomerane, and learned Brentius. A man woulde thinke you had goodly learning Cassander, Bibliander, and Burraus. Bullinger, Gualter, Wulfius, Lauatus, and Simlerus. Diuines of Sorecke, I thinke haue more diuinitie then many*

bjagge

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bigge doctoz that ryde aloft in Papasie. What age will deny thes to be lear-
ned Dauid Chitreus, or thes Victor nus
Strigelius, or thes Flaccius Illyricus, or
thes Westimerus, or thes Hemingius, or
thes Hiperius, though Doct. Sachers say
nay and sweare nay. Thou hast a trusty
toung in diuinitie most reverend Master ^{Walter} Sanders ^{and}
Caluine. And Theodore de Beze, thy ^{sayth ear-}
hest is better ballased wyth godly lear-
ning, the the brestes of many a glittering
Pope, who are sayd to contayne so many
godly matters in the bagge of their brest.
Peter Martyr, or the Bishop of Harisby,
ry are alone able to consute all the ^{Ho-}
benistes. Musculus yeldeþ better sucke
and sense from the scripture, then all the
Jesuites: nay, then all the writers of all
the papasie. But if they will needes heare
tell of some learned men of our side, what
say they to Müster, to Scheggius, to Ges-
ner, to the two men of many blesinges
Robart, and Henry Stephanus? What
to Iohannes Sturmius? and what to
Petrus Ramus? I tell them the great
Beuclarkes and chaptaine scholars of all
christendome are ours, and on our side,
Picus Mirandula of a miraculous witte,

D.y. and

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and abounding learning, was ours. Erasmus the worship of the worlde, and Melancton the Phenix of Germanie, John Reuclin the Hebrewe father, and William Budæus the Greke father, were ours. Ye groundelles of learning, ye kindlers of light, in deede ye be ours. These Papistes haue lighted their candles at your candles, and whetted theyr weapons at your stones, and sucked vp their learning at your fete; Quē so Thomas Harding sucked vp his learning at Peter Martyrs fete, & Thomas Watson his learning at Sir John Checkes fete; Baldwinus his learning at Caluins fete, and Fredericus Staphilus at Melanctons fete, Saunders, and the Iesuites haue their Greccimes and their Hebrewes by imitation of Musculus. Our Erasmus set Latin a stote, our Reuclin hatched Hebrewe, our Budæus gaged Greke, our Melancton regendred artes and sciences. Papistes, from vs ye haue had it, or by our examples ye haue spoyed it. It is ours, it is ours, it is all of it ours. Crows leave your cackling, or geue you home agayne your borrowed fether. But admit we were men of no laudable learning,

¶ Papistes
had lained
still with-
out lear-
ning if it
had not ben
for prote-
stantes.

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learning, and that we could not rightly
pleade it: yet *Quis tulersit Gracchum de se-
ditione loquenter? Varram de furio?* Who
can brooke that Gracchus shoulde
speake agaynst sedition? Varres against
theft? or Papistes against ignorance?
The chiefe Rabbie and most frolicke vi-
uine of all their side Hosius, how hath he
concluded of this saying? Obey those that
be ouer you: therfore Prelates must haue
princes? Or how can he be learned that
thought king David to be unlearned? Those an-
guimentes
are to be
found out
gathered
by Iacobus
Andrea.

For, getting hys judgement vpon Da-
uids psaltes, he sayth thus: *Scribimus
in doctis doctrinis poemata passim: we write
poems of all handes, learned and vn-
learned: as though Davids psalter were
an unlearned Poesy.* What learning
is there in rearing vp of this argument? Caiphas prophesied once: therfore what
so ouer the Bysbop of Rome speaketh is
true. By this argument, The gates of hell
shall not preuaile against the church: ther-
fore the church can never be vnder sorte.
Yet S. Paul saith: I am sure that no crea-
ture can seperate me from the loue of
God. And yet though God loued Paul
well, Paul was vnder sorte. By this ar-
gument

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gument. Heretickes haue alwayes appealed to the scripture: therefore who so ever appelle to the scripture, are heretickes. So drunkardes are commonly drunken with wyne; therefore all that drinke wyne are drunkardes. Of thys argument: Christ did sit dolyns wth hys twelue discipules onely when he sayd: *Bibite ex hoc omnes*: therfore the clergy onely ought to haue the cuppe geuen them. And so this propbanc bysbop wretch might urge onely to the clergy: *Edite ex hoc omnes*: eat ye all of this. So onely the clergy should be partakers of the bread too. The Councell of Constaunce and the Councell of Basill do reach the cuppe to the Laicie. Of this argument: He is blessed that is alwayes fearefull: therfore a man ought to haue a fearefull and a trembling sayth. Of what learning was it in him to say, that Commune and Catholicum were not all one? and that vices when they are common, cannot be called catholickes? Doctor Saunders hath a trim head, and a pure fine wit (as they say). But let them take a fast holly learnedly he hath behaued hym selfe in hys reasoning in his booke of Transubstantiation

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ation, as in this argument: Man was ^{Sanders} forlorne for eating with his mouth: therfore man must be sau'd by eating wyth his mouth: therfore there must be Tran-substantiation. Agayne, the Romaine Bishoppes sent the Eucharist to strainger Bishoppes abrode: therfore it was an holy thing: and therfore it was transubstantiated, or els it could not be holy, and wox thy the sending. Agayne, the Apostles were simple men, and Idiotes, sayth he: therefore they coulde not understand this proposition: this is my body, if the signe were taken for the thing. Agayne, Vlpi-an the Lawyer sayth, the namess of thynges be unchangeable: therefore the wordes must needes be as they are spokenn and written. By this pretie devise he may bathish all figuratiue sprach from the scripture. Agayne, the Greke word $\tau\varphi\tau\sigma\varsigma$ which signifieth a figure in Eng. is called $\tau\varphi\tau\sigma\varsigma$, of turning: but God is not turned (sayth he) therefore he vseth no trope in this place or figure. This argument if it were marked, would be laughed at wth an whole monthe^s laughter. In his fourth booke he commeth of with argumentes more then a god pase.

D.iii. God

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God is omnipotent. Ergo, there is transubstantiation. Agayne, Christ spake these wordes in the night time: therefore the matter was great: and it could not be great except there were transubstantiation. Agayne, there were twelue disciples, the number was great, therefore the matter was great: then it must needs be transubstantiation. Agayne, Christ desired to eate it, therefore it was a great matter: therefore it was transubstantiation. Agayne, Christ loved them in the end in partaking it: therefore there was transubstantiation. Agayne, Christ was shed serte, set downe, rise up, girded him selfe, washed and dryed, therefore the matter was great, therefore transubstantiation. Agayne, their Parlar wherein they supped was nere to the mountayn, therefore a great matter: therefore transubstantiation. Agayne, he blessed it: therefore he transubstantiated it. Agayne, the people say, Amen: which is it is true; or I would it were true: therefore the bread was truly transubstantiated. Agayne, Abel offered a sacrifice, and then after was offred: therefore Christ was offred in the masse. Agayne, he sayth of

the bread be but a figure: then now the
be condemned for eating of a figure. Yet
as I remember, the propitiatory or Arke
of couenant was but a figure: yet be smar-
ted that abused that figure. Agayn
the Apple of the knoledge of god and
evil, was but a figure of god and evill:
yet it was not very god: for hym that
abused that figure. I tell them to be death
to abuse such figures. Now god people
desire these. Doctor Sander's argumentes
fond freshly of learning. Was not that
pape learned that sayde, figura non sunt;
and that Pope that translated Capinus
wrote: Will not Petrus a Soto, divinely
learned, when he sayd: the spirites of god
verall Comitellis ought not to be tryed
yett touching these to be the gene-
rall. Try these spirites whether they be
of God or no. What booke in all chur-
chendome haue hem swritte with so fleshe
and blightyn dyrnitie, as this booke of
W. Morus. Sir Thos. More is alwayes
swangling and jangling, surpynge and
swypynge about, no, and say, yes, and yis
the hood, and that woon an Elder and an
Eldeyn chirche. And as Rachell mourned
for her children, because she had them not:

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to Sir Thomas More myght mourne to
more diuinite, because he had it not. Dr.
Fisher bath alleged many thinges most
unproperly, out of the vulgar translationz
It is easie to be shewed, his doctrine is not
learned, and therefore ought not to carry
credit with me of learning. What grosse
nes is it in that fatte Eechius to proue a
sacrifice out of the hebreue word Gnash? or
Sanders out of this, *cu facia virula pro frn-
gibus*, to proue a sacrifice. It must needs
be so latke of learning, that that Loyall
priest bishop Gardiner alledged the third
booke of St. Augustinie, *de seruante Domini
in monte*, and yet there were but thow
bookes written, that he alledged Thos.
philus Alexandrinus so Theophilus
tus, there being hundres of yeares be-
twixt their ages. I say it must needs be
latke of learning, so his soothing pages
say, that his memory was infinite, so that
he could not perdy so gret himself. Well here
was it learning in Doctor Smith to al-
lege the councell of Nice for Transub-
stantiation: and than not to be able to
shewone word for that purpose. Agayne,
that Doctor Oglethorpe sayde openly
in great assemble: *Ostendit mibi, qualis est*
el

at S. Maries Spittle.

corpus, qualis est corpus? Is it not learnedly concluded of Prierias: The Church founded pardons: Ergo, the Church is greater then Christ? Is it not exesse of leaning that maketh Durand and the rest of their rationals thus to disputer: God made heauen and earth in the beginning, and not in the beginnings: therefore the Pope must be soueraigne? ¶ thus: God made two lightes, a greater and a lesse: therefore the Pope is bigger then the Emperour, as the Sunne is bigger then the Moon: ¶ thus: Princes shall eate the fat things of Ashur: therefore princes sonnes must be Cardinals to haue rich temporalities in the church: ¶ thus: Jacob layd hys handes thwartlings on a crosse, vpon Ephraim and Manasses: therefore the wooden crosse is venerable: ¶ thus: when one shall go ouer unto the Lord, let hys couering be remoued: therefore he that becometh a priest must haue his crowne: ¶ thus: The Lordes is the earth and the roundnes thereof: therefore the Oyle must be round: ¶ thus: The Ethnickes must liche the dust of Israels feete: therefore all men must kille the Popes feete.

The
groundes
of papistry.

A Sermon preached

first. ¶ thus: he shall sprinkle many nations: therefore there must be holy wa-
ter. ¶ thus: we sune by word, worke, and hart: therefore we must say thus
Kyrieison. ¶ thus: the Latyn goeth before the Gospell, as John before Christ: therefore the Epistle must be vied before the Gospell. ¶ thus: the Gospell lighteth the world: therefore when Masses must be lightned before the reading of the Gospell. ¶ thus: the Lord passed the earth with three fingers: therefore we ought to crosse our selues with three fingers. ¶ thus: God layde to the north wyrds, gene: therefore the Gospell must be red with the priestes face northward. ¶ thus: A smoke came vp from the prayer of the sanctes. Apoc. 8. therefore there must be sensing in the church. ¶ thus: Mary went not forth to meet Christ: ergo, there must be close gonne. ¶ thus: Elias went to see Gilgal, Bethel, and Ierico: therefore there must be pilgrumes. ¶ thus: the fete of thyns that preach peace are beatifull: therefore Bishopps must weare purple tunnals. ¶ thus: the rocke was Christ: therefore the altar must be of stone. ¶ high misteries

at S. Maries Spittle.

ries of learning, and profounde depths of learning; and surpassing fathers in respect of learning: Should we not now strike downe; and sacrifice a great huge foreshaded bull to these worthies of learning? Or should we not take a shrill trumpet and blowe up into a Rolly Theatre, all haile Learned doctors, Venerable doctors, Reverent doctors, Doubtfull doctors, Mortally doctors, Irrefragable doctors, Impregnable doctors, Scripturall doctors, Angelicall doctors, Agathall doctors, Glorilicate doctors, Antientall doctors, &c. But see the learning of these doctors in the epistles of obscure men; and in a dialogue betwene Reuelin and Erasmus.

This haue I spoken (godly people) of questions, that they may be asked, and that they may not be asked. That they should be asked for learning, that learning shalbe; that ignorance is hurtfull, that the aduersaries are unlearned, or unlearned by vs. Touching the unlearned state of their Clergie, whiche hath bene now many a yeare, I may well say that whiche Rabbi Aggai saith of the unlearned Jewes: But soothers (sayd he) plotted, and soothed, made surroves, and

misled

A Sermon preached

mowed, made floweres, and threshed, win-
ded and grinded, & baked, and set bread be-
fore you: but ye Jewes, ye had no mouth
to eate it. So of these Papistes, they had
Augustine, and Chrysostome, the Gre-
gories, Basili, Theophilus, and the rest
that plowed and sowed, made furrowes,
and mowed, &c: but their mouthes were
stopped with stoppes, they had no mou-
thes to eate it. England, to thes as thou
now art, thou hast euern at this day plow-
ers and flowerers, flowerers and mowers,
threshers, winders, and grinders, bakers
and bread makers, bread of zealous doc-
trine, and bread of life. Open thy lippes:
God send thy lippes open, O Englands
God send thes god Englands, God send
thee mine owne deare countrey, lippes to
be opened, mouth to receave thys bread
chappes to conteine it, teeth to chewe it,
palate to taste it, toungh to support it, and
to order it, thoate to convey it, stomacke
to welcome it, to digest it, to turne it
into an heauenly iuice, to super-
naturall humors, to spiritu-
all bloud, to life, to blisse, to
spirit, to comfort,
and ioye.

Fayrest

at S. Maries Spittle.

Fayrest of all womeu, whether is The secound
thy spouse gone? part.

Here is to be noted that the Church is
a woman, and that she is fairest of womeu,
and of the authoritie of the Church, be-
cause the question is demaunded of the
Church in this place. And first that the
Church is a woman, I will go by the
fower Hebrew names of a woman: onely
I will compare the Church wryth a wo-
man as she is yevn. The appetite of a
woman ought to be to her husband: the
appetite of the Church ought to be to
Christ. The woman bringeth forth her
children in sorrow and paine: the Church
bringeth forth in grefe of members, and
losse of limmes. A god woman must
call her husband Lorde: a god Church
must call Christ, and make Christ her
Lorde. A god woman must be obedi-
ent to the boyce of her husband, & learne
of her husband at home: the Church that
is god must be ruled by Christ, and not
rule Christ, Christes scholer, and not
Christes scholemaister. Where it is sayd
to Abraham; Abraham heare the voice
of thy wife: The Papistes must con-
der

The
church and
a woman
compared.

A Sermon preached

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ded and grinded, & baked, and set bread be-
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Augustine, and Chrysostome, the Gre-
gories, Basili, Theophilus; and the rest
that plowed and sowed, made furrowes,
and mowed, &c: but their mouthes were
stopped with stekes, they had no mou-
thes to eate it. England, to thee as thou
now art, thou hast euen at this day plow-
ers and flowerers, flowerers and mowers,
thessers, winders, and grinders, bakers
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God send thy lippes open, O England:
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chappes to conteine it, teeth to chewe it,
palate to taste it, toun to support it, and
to order it, thoate to conuey it, stomache
to welcome it, to digest it, to turne it
into an heauenly iuice, to super-
naturlall humor, to spiritu-
all bloud, to life, to blisse, to
spirit, to comfort,
and ioye.

Fayret

At S. Maries Spittle.

Fayrest of all women, whether is ~~The second~~
thy spouse gone? ~~part.~~

Here is to be noted that the Church is a woman, and that she is fairest of women, and of the authoritie of the Church, because the question is demanded of the Church in this place. And first that the Church is a woman, I will go by the sower Hebrew names of a woman: onely I will compare the Church wþ a woman as she is *þu*. The appetite of a woman ought to be to her husband: the appetite of the Church ought to be to Christ. The woman bringeth forth her children in sorrow and paine: the Church bringeth forth in grefe of members, and losse of limmes. A good woman must call her husband Lorde: a good Church must call Christ, and make Christ her Lorde. A good woman must be obedient to the voice of her husband, & learne of her husband at home: the Church that is good must be ruled by Christ, and not rule Christ, Christes scholer, and not Christes scholemaster. Where it is sayd to Abraham; Abraham heare the voice of thy wife: The Papistes must consider

The
church and
a woman
compared.

A Sermon preached

Ver that Ch^rist doth not ouerte him selfe
as Abraham did, and therefore needes no
aduertisement from his wife the Church.
Againe, wosten be fearefull: to Jeremy
sayth: The strong men of Babell shall
be fearefull like woman: to the Church
and every member of the Church is feare-
full. So it is sayd: Feare not Mary:
Feare not Joseph: Feare not Abra-
ham: Jeremy be not afraide of their
faces: and to Saine Paul^e amongest
the Corinthians: Be not afrayde. It
was great shame in the olde time for a
woman to be barren: it is great shame
for any Church not to teach the lawes of
God to their sonnes, and their sonnes
sonnes, for that engendreth new churches.
It is as I say: the Church of Christ is a
woman, and hath womanhead towarde
her beloved. The Church of Antichrist
or Rome, is a dyab, and hath no woman-
head, but fornication betwixt her pappes,
and adulterie betwixt her skirtes: and e-
uen at the last Countell of Trent, they
called the Pope the spouse of the Church.
I require all that be of honestie, what
womanhead there is in that to hauie two
spouses at once, to commit adulterie with
Images,

elle shamed, to ouerrule the wodes of her
no husband, to adde and take to and fro the
wodes of her husband, to burne & buffet
her husband in his members. This is
one thinkes a shrewide wife and most vn-
womanly woman. This is a woman ac-
cording to that saying: A woman shall
hunt for the precious soule of a man,
that is, an harlot shall hunt for the pre-
cious soule of a man. ¶ according to
that, Gave not thy substance to wome,
that is, to harlottes. She is a woman,
as Antichrist is a woman, that is to witte,
the whore of Babylon. And even as
Rome, Venice, Paris, and Corinth,
when better meanes of prosperitie did
languish, made their cities to be frequented
through faire harlots, and beutifull braue
cristians, so these Papistes have brawen
after them such a riotous route through
the painted brauerie of this their brothell
woman. The Church of Rome is a wo-
man, but an harlot, but the Popes concu-
bines. She hath womanhead, but it is a
brothell hewe. She learneth of her hus-
band, but when she liste. She holdeþ her
young in respekte of her husband, but in
woman lie, she is subiect to her husband.

A Sermon preached

The names of Gods church in scriptures.

Christ, but Christ beares the strokess. She is no woman, nor hath any woman head, nor is she fayre or fayrest, but by the way of painted fayrenesse. The Church of Christ is a woman, hath wounanhead, and is fayre and fayrest of all women. For her loueliness she is called a Douce: for her pretie trimness she is called a Roo: for her fruitfulness she is called a Vine: for her safenesse she is called Mount Sion: for her holiness she is called a Priesthoode: for her royaltie she is called a Queene: for her qualities she is called Sweete, Comely, Perfecte, and most Blessed: for her glittering she is called an Iuorie Tower: for her brightnesse the Morning: for her brauerie the Sunne: and for her beutie she is here called the Fayrest of all women. They say the Ceder tree is fayre to be saent amongst shrubbes and bushes: the Lylie of the valleys amongst lesser flowers: Mount Sion is perelesse amongst mountaines, and Jerusalem amongst cities: Behemoth is marueilous in the land, and Leviathan in the sea. Dina was fayrer then the daughters of the land: Iudeth fayrer then any Holofernes had seene: and

at S. Maries Spittle.

and Hester pleasing in the eyes of Arta-
xes: none so fayre as the Sunamite to
be found out for the contention of Kyng
David: and no Church so fayre as thys
Church of Christ, which is in true speech
called the fayrest of all women: not so far
both passe noble Sarai base Hagar: nor
Rebecca those of Abimeleckes court:
nor well fauoured Rachell the blere eyd
Lea, as this woman for her beutie sur-
mounteth all women. But the beutie of
this woman is not in outward face, but
in inward grace: *Omnis decor filia Sion* The beutie
abintus: All the beutie of the daugh- of þ church-
ter of Sion is from within her. This is
that woman that is clad with the Sonne
Christ, and therefore must needes shine
and shewe trimme. This is she that is
maried to Christ in mercies and pities,
in sayth and justice. Faysh purifieth the
hart, the mercy of God working by hys
bloudshed, scourgeth all filth and reformeth
all the deformities by sinne in thys wo-
man. This woman therefore must needes
be fayre, and fayrest of all women. Oh
fairenesse of mans face, of womans face.
Oh treasure for a tyme. Oh faire wolle
vanitie. A little colde doth pinch ther,

E.y. a little

A Sermon preached

a little heate doth partch thee, a little sick-
nesse doth match thee, and a little of sores-
ter doth marre thee. But the fayenesse of
Christ in this woman, or in his elect, may per-
be soyled, but it will be washt: it may be all
blacke: but it will keepe a good favour: how-
ever may be made red as scarlet, but it will be
renued woul white, and snow white.

The first
reason to
prove the
church of
Rome
foule.

Maho-
mets & the
Popes
churches
foule alike.

The Church of the beloued is fayre
and fayrest of all women. Idolatrous
Churches are foule and euill fauored wo-
men: and of all foule and euill fauored;
I thinke the Church of Rome to be one
of the foulest of woman. The euill fau-
rednesse of Mahomets woman or Church
is in this euill fauored Romishe woman:
That euill fauored Mahomets woman or
Church, defendeth many wifes: Thys
Romishe Church defendeth hewes, and
strompets, curtizans, concubines, and boy-
barlots. Mahomets woman dreameth
heauen to be a place godly of riuers, plea-
sant Apples, young delicate women,
and faire fruities: The Popes woman
doth say and hold, that S. Dorachey made
baskets of Apples that came downe from
heauen. Mahomets woman defendeth
woorkes: The Popes woman defendeth
woorkes.

at S. Maries Spittle.

workes: That woman from the chape-
ter of the Aleator beleueth purgatory.
The Popes woman will needes have
purgatory. Mahometes woman curseth
all those that thinke not of Christ as Ma-
homet doth. The Popes Church curseth
all those that thinke not of Christ as the
Pope doth. Mahomet in the 15. chapter
of the Alcoron alloweth no disputing in
his religion: The Popes woman gaggeth
mens mouthes, lest peradventure they
speak. Mahomet Alcoron was publi-
shed in the night tyme: So the Popes
doctrine in the time of darkness. Ma-
homet saith, Bay heaven! The Bishop of
Rome practiseth a sale of heaven. Ma-
homet saith, he is bigger then all the kynge
in the world: The Pope saith, that he is
Lord of Lords, and kynge of kynge. Thus
then I may say that the Popes woman
of Church, is as soule as the Church of
Mahomet, and as soule as the Church of
the Jewes: and who soever will protie
this to be true, shall compare her traditi-
ons and the Jewes traditions by the bew
of a booke written by Petrus Galatinus,
of y Jewes. That comparison I go by with
silence, for I can not tary in every thing.

E.ij. Agaire,

The
Jewes
church and
Popes
church
soule alike.

A Sermon preached

The second
reason.

Agayne, that woman that hath a soule
head, is a soule woman: The woman or
Church of Rome hath Antichrist to her
head: therefore she is a soule woman,
that Antichrist is a soule head, I prove
because Christ is a fayre head. Antichrist
and Christ be contrary. Agayne, that An-
tichrist is the head of thys woman, I re-
ferre me to Bullinger and Gualter that
haue treated that probation, & to a booke
called *Antichristus, sine fine mundi*.

The third
reason.

Agayne, if Peter were a fayre head,
then thys woman bath had many a long
day a fayre head, and so bath bene a soule
woman. The profe of thys point stan-
deth in this, to shew that Peter and the
Popes of long tyme haue bene contrary.

Contrarie-
tie betwixt
old & young
Peter.

And it is easie to be shewed. Peter is as
much to say as a rocke. Peter was in
deede a rocke: but this Pope of late dayes
hath bene a rede in religion, or els irrel-
igious. Peter is called Symon, that is,
an auditour of Gods word: This is a cor-
rector; and burner of Gods worde. Peter
was Called to be an Apostle: This then
steth in by simonie, and coniuring, and
poysoning, as Cardinall Benno can tell.
Peter was an Apostle: this an Apostata.

at S. Maries Spittle.

or renegate, as the Apocalyps can tell. Peter was a man: this is a woman. Peter was a man: this is a beast, as the sores sayd Apocalyps can tell. Peter preached to the Jewes: this neither to Jewe nor Gentile. Peter healed the sicke and the sores: this woundeth and killeth body and soule. Peter loued Christ best of them all: this the worlde most of them all. Peter would not haue captaine Cornelius to crouth to hym: this will haue Kinges & Keyisers prostrated at his feete. Peter could broke to be blamed of Paul: this will not be blamed, though he draw thousandes to hell. Peter had neither golde nor siluer: this hath shod hys concubines ritch Palries with siluer. Peter had *catera*, that is, gifles and graces: this hath neither gift nor grace, but onely to say: I am ritch and welthe, and I sit like a Queene. Peter wept bitterly by way of repente at the cockes crow: this never repente, the greater part of Christendome crying & crowing against hym. Peter was somewhat ambitious for the Primateship, because he had left all and followed Christ: this leaueth nothing, nor followeth Christ, and yet his ambiti-

C.iiij. on is

A Sermon preached

on is infinite. Peter would not haue him selfe washed of Christ: this man will not haue him selfe iustified of Christ, but by his owne merites. Peter would haue his head washed beyond Christes commaundement: thys man enlargeth Christes commaundementes even at his lust. Peter did sinne with loue towarde his Master, forbidding him to goe vp to Jerusalem: the Pope will haue him to suffer nothing, and to liue most pleasantly in all thinges. Peter denied Christ thise at the Popes lyfe is nougnt but a denying of Christ. Peter when his Master was in ieoperdie, sayd: beholde two swordes: the Pope when there is no ieoperdie to Christ, but vpon his own lust, bushetheth many thousands of swordes. Peter went with an vnauen fute to the Gospell: the Pope with a most crooked fute, or rather is a very Nemy od to chace away the Gospell. Peter woulde not blame those that tolke his part in Judaisme: the Pope will strike league with the Jewen, if they will be Popish enough and Romishe Catholike. Thus if Peter be a little soule, the Pope is ten times more soule. Where Peter is fairest, the Pope is soulest.

at S. Maries Spytche.

If Peter be sayre, the Pope is soule. The Pope is the head of this woman: therfore this woman hath a soule head: therfore she is a filthy Church, and a soule woman.

Agayne, if the Devill be soule, then The same
reason q-
ther wayes
proced. the Bishop of Rome is a soule head: and so this woman is a soule woman. The

probation of this, is to prove a likelihode and great agreement betwixt the Devill and þ Bishop of Rome. Now me thinkes that in dede there is a great agreement. For the Devill is called Saran, that is, an hinderer: the Pope is Christes greatest hinderer and chieff hurtur. Agayne, the Devill is called *Diabolus*, that is, a slanderer: the Pope slanderereth vs whilste we live, as the death of Luther, Zwinglius, &c. &c. The Devill is called *Inimicus*, that is, the envious one: the Popes rancor is the destruction of the Church. It is said of the Devill: *Carban fellyke lightning*: it is said of the Pope and his, *ad stellaras cadentes et cetera*. The Devill was a herer from the beginning: it is said of the Pope, that he speakeþ great things: that is, lies and blasphemies. The Devill

A Sermon preached

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at S. Maries Spitic.

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blable.

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rancor is the destruction of the Church.
It is said of the Devill: Satan fellyke
lightning: it is said of the Pope and his,
qui statim cedens auro: The Devill
was a tier fro the beginning: it is said of
the Pope, that he speaketh great things:
that is, lies and blasphemies. The De-

A Sermon preached

will did not stand in the truth: no more did the Pope according to that saying: This day is poysone entred into the Church. The Deuill is a roaring Lion: So the Pope, so his Spanish Inquisitors. The Deuill is that Serpent which persecuteth the woman in the earth: the Church in this earth hath no such persecuting Serpent, as that Serpentine persecutor of Rome. Paule when he inuyeth agaynst Elimas, and calleth him the Devils sonne, in the Actes of the Apostles, he seemeth to expound this woorde, the Devils sonne, in thys definitiō: *Plenus omni dolo. &c.* A man full of all manner of desceite, an enemie of all iustice, and one that ceaseth not to make ill the right wayes of God. This definitiōn toucheth the Pope of Rome most nearely in every point. If this be the definitiōn of the Devils sonne, he is undoubtedly the Devils owne deare sonne. The Deuill promised Christ all the wealth of the woorlde: the Pope promiseth Bishoprickes, Abbeyes, Prebendes, &c. The Deuill is called a Whale, because he ruleth in the tumultuous waues of the sea: the Pope is a Whale, because he beareth a

swinge

at S. Maries Spittle.

Swinge in the bayne wanes of thys busie
worlde. The Deuill is called a Dragon,
because he deuoureth soules: the Pope is
a Dragon, because he deuoureth both bo-
dies and soules. The Dragon drew the
third part of the Starres out of heauen:
the Pope withdrawe by lvinges and ge-
tinges, the third part of the best learned
men in Christendome from the true doc-
trine. It is sayd that the Deuill shoulde
be let loose in þ latter dayes. Bibliander
sayth, that Pope Hildebrand was the
Deuils selfe set at libertie. So that
now I say agayne, the Pope is a soule
head, because the Deuill is a foule head:
And this woman or Church of Rome is
as foule as the Deuill, because her head
the Pope is as foule as the Deuill.

Agayne, those that preach and byng ^{The}
peace, are sayre, according to that: Fayre ^{fourth rea-}
are the feete of those that bring peace. ^{son to} ^{proue the}
If those that bring peace be sayre, then ^{tonic.}
those that bring warre be soule: But the
Church of Rome hath alwayes brought
warre both bodily and ghostly: therfore
she is soule. Now, concerning this say-
ing: That the Church of Rome hath al-
ways brought bodily warre: it shoulde
be boue

A Sermon preached

behonie me to go downe by a long descent, and to tell a long story what warres and fire brandes of warre these Popes of Rome haue bene. But to make a short speach, and to make forward as fast as I can: I say that the nature both of the most Popes, and of this bloudy woman Church of Rome, is represented in the boyle of Pope Paulus, who when he was offered either peace or warre, he cryed out mightily and loudly: Warre, Warre! To let passe that which is past, and to come to these our dayes: What warres (good peopple) and rumors of warres, what ministring and manquellinges hath thy soule and unpeaceable woman brought to passe in our times: Fiftly sayth Gregorie Nazianzen: their glasing is of peace, but their glory is in bloud: through the bloudy fete of this unquiet woman, Loui lieth now that Heroical personage Lewes Prince of Borbon. This soule strompet hath eaten vp y young Prince of Spaine, a Prince of hope, and that godly and godly Lord Regent of Scotland. This soule strompet, and most bloudy Church, carrieth them all the day long like sheepe unto the shambles, and in dede this wretched warly

at S. Maries Spittle.

marly brothel maketh Christendome no-
thing els but a butcherie of Sainites, and
a shambles of Partydomme. But after a
fewe yeares they shall answere God and
vs. Concerning spirituall warres, thy
woman doth bring it. For touching peace
of the wynde and peace of conscience, she
never yet brought it. She teacheſh false
lies of mans Justice, of Satisfaction, of co-
trition, of Supererrogation, of bulles, in-
dulgences, tendynges Papall, and ten-
dringes Legantinc: which all thinges be
but a broke ſtaffe (as Esay termes weake
helpes) and will in the end plunge mans
ſoule in desperation, in conſtit, and in hel.
Such peare ſtaffed Franciſcus Spira of,
that died in desperatio, ſtaffed Ecchius of,
that dying bittered desperate wordes, fa-
ſted Sodole tus of, that dyed in a weake
ſayth, ſtaffed Latomus of, that roared like
an Dre in hys death bedde, and as ſome
thinke, taſſed Bish. Gardiner of. Those
of that Church do freſtere vi vſi: do rore
like Beares + and thole of our Churh,
and thole that be the members of our faire
woman, they doe as the Prophet ſayth:
Genere ut columbi: Mourne like Doores,
Mourne like our ſainte Chriſt.

Ego.

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Ego vado ad patrem, taking death to be no more but a passage to the father. They die like Paule: There is layde vp for me a crowne of glory. They die like Steuen: Lord I betake my soule to thy handes. They die like Polycarpus: Lorde make me a partner of thy resurrection. They die like Luther: God is the great Byshop of my soule, & let him take carke of my soule. They die like Caluine: I haue holden my peace Lorde because thou hast done this. This woman this Church bringeth warre to the body and warre to the soule, and therefore she is a foule woman.

The fifth
reason.

Againe, if sinne do make soule and vncleane, then is this woman that waye very foule and vncleane to. In respecte of sinne, Tertullian & Hierome call Rome Babylon. But if they will be so impudent as to denie their bglie & monstrous race of sinne, then let Barnard speake that sayth: There is no healthfull place in that Church frō the toppe to the toe. Say, go ye then to and speake even ye Italian writers, speake Boccas, speake Petrach, speake Mantuan, and speake Pallengenius. Holwbeit, it is haine in me

to

at S. Maries Spittle.

to bide them speake, who commonly throughout all their workes doe burste out into most bitter speeches agaynst the enormous lyfe of the Church of Rome. But admit these men had never spoken any one word agaynst that church, yet doo but loke ouer Bales booke of Votaries, and a booke called, A Cataloge of witnessses agaynst the Pope of Rome, and then I doubt not but you will subscribe that this church of Rome is a most sinfull woman. In the meane tyme, vpon the witnessing of so many witnessses, in great earnest I tell you that she is a most sinfull woman, and therefore spiritually a most soule and deformed woman. Those thinges that they object to our church are but freckes and speckes in comparison of the Wotches and Wiles of theyz owne church. And for our further purgation, I report me to a litle booke of Maister Caluine, *descādalis nostra ecclesie*: of such reproches as may be intended against our church. Now if they will say that their church is fayzer, because she is trimly attired, because she hath curios copes and veluet vestmentes, sensing and singing, and much ioly ringing: it may please them

A Sermon preached

them to understand that all this sayrenesse is not sayrenesse from within the church, but an outward sayrenesse ; and a paynted sayrenesse. And all those reasons which Peter Martyr in the booke of kings doth bring, that a woman ought not to paint her face, may be alleged agaynst them, that they ought not to paint their church. And if euer they will proue their church to be a sayre church, they must first make this god, that painted beawty is a god beawty. And thus much haue I sayd in these two points: that Christes church is a woman, and hath womanhead: that Antichristes church is a drab and a shamelesse brothell: that Christes Church is sayre: that Antichristes Church is soule. And now let me speake of þ Church, and of the authoritie of the church which I cōfesse to be some, because here the church or sayrest of women is asked and doth geue answere of the beloued and doinges of Christ. Touching theyz argumentes whereby they would geue so great an authoritie to the church: they be light and nothing such as they are esteemed. To come to their first argament, which is: Thou art Peter, and upon thee Peter will

The au-
thoritie
of the
church.

at S. Maries Spittle.

will build my church: it doth not serue
for their turne, euен by the testimony of
the better sort of the fathers. Soz Augu-
stine vpon John sayth: *Non a Petro petra,*
sed Petrus a petra. The rocke taketh not
name of Peter, but Peter of the rocke.
And agayne he sayth: I will build thee
vpon me, and not me vpon thee. Such
like wordes hath Origen: and so Hierom
to Iouianus, who in an other place sayth:
that the church is foūded vpon all the
Apostles. But they haue an invincible
argument out of S. Augustine: I would I woulde
not beleue
the Gos-
pell &c.
not beleue
the Gos-
pell &c.

I will not expound **S. Augustine**, nor
they shall expound him, but **S. Augustine**
shall expound **S. Augustine**. And here I Marke
let them vnderstand by **S. Augustine**,
that he beth to speake in the preterimper-
fecte for the preterpluperfette. So in
this ann-
swe-
through-
out.

the first booke of his confessions, and tenth
chapt. speaking of his youth, he saith thus:
*Non enim discerem nisi cogerer: Which can
not be truely expounded but thus: Non di-
discissem nisi fuisset coactus: I should never
have learned, except I had bene driuen
thereto. Agayne, in the second booke and*

A Sermon preached

third chap. he sayth: Erubescerem for Erubescerem: I should blush, for I did blush: so that there haue straineth the wordes: In the eight chap. he sayth: Si tunc amarem poma illa que furatus sum, which cannot be expounded thus: If I the would haue loued those aples which I haue stolē: but thus: If I had then loued those aples which I had stolen: so that we must read amarem for amasse: I had loued, for I should loue. In the tenth chap. he sayth thus: Ego solus illud non facerem: which must needes be expounded thus: I would not had done so. So that here we haue facerem for fecissem, the imperfecte for the pluperfekte. So otherwise must needes be sayd: Evangelio non crederem, that is, non credidissem. The Papistes say, I would not beleue the Gospel except the authoritie of the church did moue me to it. I by the circumstances of that place, and by likenes of these other places, do say, it can not be expounded but thus: Non crederem Evangelio, id est, non credidissem Evangelio. So that the mere and unbrokes sense of St. Augustines wordes be these: I should not had beleued, or I should never had beleued the Gospel except the authoritie of

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of the church had moued me thereto: I shoud
so that all the authoeritic that they can
gaine for the church out of this place, is
not had de-
leued the
gospel. sc.
but this. The church was an introduction
to Sainc Augustine to beleue þ Gospel: therefore it is of more authoeritic then the
Gospel. So they may say that the Starre
did shew the wise men þ way unto Christ:
therefore the Starre hath more autho-
ritie then Christ. So Iohn bare wit-
nesse of the light, and therefore was of
more authoeritic then the light it selfe. So
in the first of Peter and the third chapter
it is sayd: That men should be wonne to
the word without the word, by the con-
ueruacion of women: so that the conuer-
uacion of women should be of more autho-
ritie then the word. But it must be con-
sidered that this argument is not good:
The authoeritic of the church to Sainc
Augustine being a puny and a novice in
matters of religion, was greater then the
authoeritic of Christ: therefore the autho-
ritie of the church is simply greater then
the authoeritic of Christ. No more then
this argument: Iohn was in better cre-
dite with the Iewes then Christ, when he
bare witnesse of Christ: therefore Iohn

F.g. his

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his witnesing ought to be the better. By this argument : womens conuersation moueth some men more then the word: therefore it doth moue or ought to moue simply more then the word. But even as John that bare witnesse of Christ , did confesse that he was not worthy to loose Christes shoe latchet, no more the church though it beare witnesse of Christ in respect of credit and authoritie , is not worthy to loose Christes shoe latchet. And even as when Christ put forth him selfe and began to be knownen to the people, John said: it behoueth me to waxe lesse, and him to waxe greater: so when the church hath geuen a man to vnderstand of Christ , and that Christ beginneth to appeare vnto vs, the church decreaseth in authoritie, and estimation like John, and Christ increaseth and wareth greater in authoritie and credite. Euen so do the Samaritanes in the fourth of Iohn , that were brought to Christ by the woman of Samaria say thus: we do not now beleue for thy talke : for we our selues haue heard and do know . And yet **S.** Augustines case and ours is not like. For he was moued by the authoritie of that church

at S. Maries Spittle.

church which perswaded hym to the Gos-
pellithe authoritie of the church of Rome
doth bend it selfe, and is directed to moue
vs onely to the church of Rome, Besides
that, that church did compell no man as
he wylleth to Fundamentus, in the 4^e
epistole, the church of Rome doth compell
vs to beleue they church, or compell the
soule to forlase the body. Agayne, they
reason that the Church shall be a citie
standing vpon a mountayne: and ther-
fore it must alwayes be visible, and no
church (say they) is so but the church of
Rome. The very true exposition of thys
place is this, as it may appeare by all
good expositors, that the Apostles are cal-
led the citie vpon a mountayne, & the salt
of the earth. So that the true meaning
is this: a good Apostle is salt, and therfore
let him season: a good Apostle is a mou-
tayne, citie, or a high citie, and therfore
let him shew and shine so in workes, that
he may glorify God his heauenly father.
And in dede this text is expounded natu-
rally thus, and without violence. For it
is very straunge to a diuine to thinke that
Gods church shold be a mountayne, ci-
tie, or a mounting citie, a high thing, or

The
church an
high Citie.

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Gods
church not
mounting
but misere-
ble.

How gods
church is
mounting
& famous.

a retoumed thing, departing gloriouse the world. for the church of God is re-
presented in the burning bush of Moses, it is never without fiery persecution: it is
like the white horse in the Apocalyps, that
is always chased with a red horse: it is
like the Ark of Noah, that is rolled in
the sea, and this is rolled in the world: it
is compared to the stone that wayes,
and wanteth by the presence of allenes
of the sunnes: It is like Iacob that lie-
þetþ on a stone: It hath ~~severa~~
~~subſſentiam eius~~: holy seede and holy
men the substance, and not commonly
great personages and solemn person-
ages the substance. I know the church of
God is oftentimes famous: but that
is thus: *ascendamus in montem Domini.* &c. Let vs go vp unto the mountayne
of the Lord, and he will teach
vs of his wayes. The teaching of
Gods wayes maketh Gods Church a fa-
mous mountayne. If Gods wayes
be not truely taught, though she sit upon
seuen hilles, as the church of Rome upon
seuen hilles, she is not a famous moun-
tayne, but an ignominious valley.
Then they reason thus: Christ prayed
for

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for Peter that his sayth shoulde not sayle: therefore Peter nor the Pope can erre. Christ prayed likewise for all those that shall beleue hereafter: then they may thus conclude, that all those which haue, do, or shall beleue, can never erre. The they reason thus: *Dic ecclesia*: Tell the Church. *Tell the church.* I say that must be done when it may be done. In the time of Constantius whom would they tell but Arrius, for he bare all the countenaunce of the Church: hys Church stode then rather upon a mountayne then any other Church, for it was the highest, and most mounting in mens eyes. They reason againe, that the church is a pillow. But I reason that Christ is the rocke. Take away the rocke, and downe comes h pillow. The rocke is well inough without the pillow, the pillow can not be without the rocke.

Christ
prayed i.e.

Tell the church.

The
church a
pillow.

where
was your
church?

But besides all this, they haue a perious interrogation, by which alone they thinke to master all the worlde, to make vs all starke dumme, and so ever to locke by all our lippes, and that is: In such and such yeares where was your Church? And this is that choking interrogatorie: where was your Church? I aunswere them

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them euēn from the very Articles of my
Creede: *Credo sanctam Catholicam ecclesi-
am*: I beleue that there hath bene, is,
and shall be, a holy catholike Church. *My*
sense can not shewe it, and therefore
I beleue it: for if I see it, belief is in vaine:
for where sence faileth, and can go no fur-
ther, there beliefe beginneth. *Now* is it
necessarie that I should frō time to time
see the Church, but I should from tyme to
time beleue there is a holy catholike
Church. But in dede they, and such like
vrimme persecutors, haue of so long tymo
kept vnder the Church, that we are dri-
uen to beliefe onely, for they haue left
scarse any sence, or memory of the true
members of Christes Church. But they
cry still a loude: Where was the Church?
I tell them that it is said of God: *Tu es
vere Deus absconditus*: Thou art verily a
hidden God. So the Church is often-
times hidden. The husband of an hidden
condition, and the spouse of an hidden
condition. Where was the Church?
Christ stode in the middest of them, and
they knew him not. The Church was
in the middest of them and they knewe it
not, Where was the Church? *Venient dies*

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in quibus radices ager Jacob: There shall come dayes in which Jacob shall take roote. Where was the Church when the Church had taken no roote? Where was the Church? *Erat in vobis, sed non erat ex vobis.* It was amongst you, but it was not of you. Where was the church? *Vbi duo vel tres congregati erant in nomine eius:* Where two or three were gathered together in Gods name. But where were these two or three gathered together in Gods name? *Mundus non nominat vos:* The world knoweth you not. Where was the Church? Burne we Foxes Martyriologe, and the Cataloge of witnesses agaynst the Pope, and there see, for there is to be seene where was the Church. But wheresoever els it was, *The church of Rome this many yeares* was not the Church. *The best argument they have for the Church of Rome,* ^{Rome not the church.} is because it was once a holy place, and the sound of the Gospell went thence, and therfore still Rome must be the b*ydrode* mother of religion, and that there n^odes must be the Church. And peraduenture they will make it of the nature of Rome, that Rome hath the best religion: then

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One may thus say: Moost Flascon hath
the best wine, the Athenians the best ha-
uie, Persta the best oyle, Babylon the best
cozns, India the best golde, Tirus the
best Purple, Basan the best Okes, Liba-
nus the best Cedars, Persia y hebe iuelcs,
Arrabia the best spices, Tharsis the best
shippes, England the best shiepe, Savonia
the best Oren, Sicilia and Dalmacia the
best horses, Pirones the best silke, Ithaca
the best swine, and Rome the best religi-
on. Dythus: the Italians be most wit-
tie, the Spaniardes best water skirmi-
gers, the Frenchmen best keepers of
holde, the Scot with his Launce, the
Griuenians stoke, the Germane in boote,
the Spirmans in strengthe, the vnde Ro-
mans best suffering of hunger and colde,
and the new Romanes are most religi-
ous. Dythus: the Egyptianes haue no
Beauies, Africke hath no Bores, the cou-
try Helzus hath no Spules, the Patro-
bians haue no Iron, Athenis hath no
Oyles, England no Wolues, vngift
no Foxes, Ireland no venemous beast,
Nor Rome no bad religion. But be-
cause I do see in the scriptures, that Jer-
usalem was turned into Ierusalem
that

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that is, the valley of dillon was turned into the valley of confusion: and the fine valley of Sidem into the valley of salt: that Lucifer did sinne in heauen, and Adam in Paradise, and Lot in the holy Mount: that the mountayne Garezin where the fathers praged, became a profane dwelling of the Samaritans: when I read that mount Sion betwix a place for foyers, and Bethel the house of God became to be desauen, the house of my quiete, then me thinkes I thinke of Rome, as Ieremy did of Jerusalem: *Falsa est
meritis civitas fidelis*: That Cittie which was once faithful is become an harlot. Whese places were altered for wickednesse, and Rome is altered for wicked life, and wicked religion. And now me thinkes of these Romances I may thus say: The Mozes are a bayne people, the Phrygians fearefull, the Israelite of an hard necke, and louen with sinne, the Albanians vaineglorious, the Grecians light, the Galathians dullardes, the Carthaginians faillers of their sayth, the Cretes liers, the Sodomit full of bread, the Jewes usurers, the Persians hoasters, the Spangardes lechers, the Fleminges drinckers,

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Wynckers, the Englishe glottons, the
Germanes hnciule, the Macedemonians
threes, the Canibals cruell, and the Ro-
manes Idolaters. So may I say, and e-
uen so do I say: for yndoubtedly Church
of Rome is not Christes true Church.
Christes sheepe heare his boyce; but the
Church of Rome heareth not bys boyce:
therefore it is not the true Church. She
writeth in her coyne, that kingdome and
people that do not obey me, shall be rooted
out: contrary to that: the kinges of na-
tions beare rule ouer them, but ye shall
not do so: therefore She is not the true
Church. Ambrose sayth, that the true
Church is the mother of the living: but
those that be in this Church are dead, for
they haue no sayth because they haue no
knowledge: therefore this Church is not
the true Church. She committeth Idolat-
rie and spirienall adulterie many wayes:
therefore She is not the true Church. The
Church of Rome numbers her multitudes,
as Dauid numbered his souldiers: and
therfore She is not the true Church. These
Papistes are like Cockels, they carry their
house about wyth them, and they their
Church. Aspalathus will not grow but

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In Boetia : ye kill these men if ye take awaie the couerture of y Church of Rome. This Church is the ritch Arras that couereth all their faultes and follies. But admit (god people) that we were wonderfull burom & obedient to this Church, and most willing to come agayne to the skirt of this Church, and to aske of her questions and demaundes, as these young women aske of this fairest of women. I protest before heauen and earth, and the founder of them both, that I thinke it not god we shold be holde in asking, for the great and imminent daunger in her answering. For if we aske whether Jesus Christ be Christ or no, this Romishe woman or swere of Church geneth out her answere, that the Bishop of Rome is the high priest, and that the sayd Bishop hath the strenght of the kingdome of Christ and the infallible veritie of a Prophet, and therefore they allowe him to ouerrule Christ by adding and taking to and fro hys woorde. If we aske, if Christ were the onely oblation offered up once for all, for the sinnes of the world, her answere is very daungerous, that the Mass is a sacrifice for the quicke and the dead, and the falleth in commendation

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dation of her unheaten God, and doth attribuite the health of the world to that ban-
blondie bread Adell. If we aske her, if Christ be the intercessor to God, she an-
swereneth then most wretchedly: ~~wherein is~~
~~imperit~~: that Christ forsooth shall com-
maund his father by the right of his mor-
ther. If we aske her of the state and con-
dition of man since the fall of Adam, she
answereth that he may once take heauen
of him selfe, and well enough by him selfe
smoake out his owne salvation. After her
what sayth is, and she will tell of an im-
plicite thing, and of a generall sayth, that
is, that god Christian folke ought to be-
lieue that the Church can not erre, nor yet
the Pope: but touching Christes merites
to be applied to vs by sayth, and to be hol-
den fast by shat hand, there she keepeth
glomme silenes, and is as speechlesse as a
fish. If we aske her what the lawe is, she
lodeth our shouulders with the heauie cere-
monies of Judaisme and Paganisme. If
we aske her what the Gospelt is, she ma-
beth boyde Gods promise with her owne
justice. If we aske her of god workes, she
answereth iust like S. Lukes Fabarist:
then againe she deuiseþ god workes to be
thus:

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thus: to hym selfe layne vpon for money to
pray and to stumblyng by much quantite of
Psalms in a contynous touning: to kepe huge
troughes of Wring and Walkynge many
yeares, to ware hōse with much chāyn-
sing, to ware spechlesse with seloune
speaking, to ware lame with much fit-
ting, to bise many knottes in their girdles
and many windowes in their shōves, to
be burred in Monkyngh wedes and Nun-
nes colles, &c. If we aske her of the
number of Christes sacramentes, she
answereth that there are seuen: without
scripture she hath added fīne to Gods
two, as though God had let her his two
sacramentes to vsurpe. If we aske her
whether we go after this life, she telleth
vs of Virgins, Platoes, and Mahometts
Purgatorie. If we shold say vnto her
sayze Church of Rome, whether is thy be-
loved gone, she would say he went in his
body to harrowe hell: And then I will
asker her how she can aunswere to *Signum
Ianae, & signum Lazari*, the signe of Io-
nas and the signe of Lazarus, that
Christ shold be thre dayes in his grāne.
Simeon would say, sayze Church of Rome,
whether is thy beloved gone, she will say
to

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to heauen : but then she dauneth grossly
of heauen as Mahomet, and besides that
in every hill alter and groone altar , she
will say here is Christ and there is Christ.
The more she aunswereth , the more she
aunswereth of lessinges. Wher bath she
now these many long yeares aunswered
any thing truely of the goinges of the be-
loued, of the doinges of the beloued. Be-
leue me truely , D wroldc, it is daunger
to aske her : it is next to deathes doore to
heare her ; it is damnable death and hell
to beleue her. Let it stand then soz true,
that the sayzell of women , that is , the
Church of Christ must first geue the auns-
werc of the beloued Christ. But when
she by her aunsweres , and instructions
hath once informed a man to Christ, then
Christ him selfe doth soz ever afterward
geue aunsweare out of his blessed wroldc to
the full edifying , and contentation of our
mynedes and consciences.

The auns-
werc of
the church.

He is gone down into his garden,
to the beddes of his spicery, to be-
sed in gardens, & to gather Lilies.

The whole contentes of this scrip-
ture seeme to be these : What Christ comes
downe

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downe from heauen to be refreshed in the world. And in true vede the redemp-
tion of the world, and the gathering toge-
ther of mankinde whiche strayed, erred,
& wandred, is a like refreshing to Christ,
as the gathering of Lilies is to man. I
am not to runne through all wordes
and all pointes of this text, for that were
to full of busy labour. I will therfore say
nothing, that he came downe, from
what place he came, to what place he
came, fr̄s what company he came, to what
company he came, to what smarting in-
terteining he came: Nor will I speake
that he came to his garden, and that the
whole earth is a garden, that God geueth
increase to this garden, and is the Land-
lord of y garden, of y plenty, variety, and
delicacy of the garden, of the gardiners, of
our rent to be payde to our Landes lord
GOD, of the vsage and misusage of
this garden, of Gods punishmentes that
will come vpon those that do not thank-
fully enjoy the garden. These thynges
I might, but yet will not speake of. One-
ly will I speake of these pointes: That
he came amongst spicerie, that he was sed
in gardens, and that he gathered Lilies:
Then wyll I byd the world sike after

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him, according to that : Tell vs and we
will lecke him with thee, and then will
Ieffones make an end. And first concer-
ning that clause that he came among the
beddes of his Spicery. Hugo de Lira and
Gilbertus, call the beddes of spicery, the
cloyssers of Monkes : and euen wyth as
good iudgement might I, or any other call
Lillies Nunnes, and so the great mistery
of Christes comming downe into the
earth, and the absolute pleasaunce of his
refreshing should be abridged in thys, that
Christ sometimes kept within Monkes
cloyssers, and some times went abroad
to gather vp Nunnes, and so then should
be nothing but a sely cloysserer, and a sely
Nunne gatherer : and so Monkes shoulde
be spice, and Nunnes Lillies: Monkes
shoulde please the mouthes of the beloved,
and Nunnes the nose of the beloved. But
this to thinke is to thinke a worlde of
absurdities, and to be short and sharpe,
Lira delitat and Gilbardus est *barbus*:
Lyra doth and Gilbardus is a bolt.
Agayne, Barnard, Agathius, and Har-
phius say, that the bedes of spicery were
the Apostles and ministers, and it may so
be, as they are called a burning and shi-
ning liske in the person of the Baptiste;

and

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and as they are called the chariotes, and
boymen of Israell in the person of Eli-
as : as they be called fathers in the person
of Paul, John and Elias, as they be called
Gods in the person of Moses, as they be
called salt for they; seasoning, and moun-
taine cities for they; shewing in the per-
son of the Apostles, as they are called
Emballadors for they; holde speaking,
and dogges for their barking : frendes of
the spouse for they; loving : so they may
be called spice and beds of spicerie for their
tast gewing, and for they; swete smel-
ling: so it is layde: *nos sumus bonus odor vita
ad uiam*; we are a goodly smell of life
into life. But **S.** Hierome & the better
sort thinke y the beds of spicerie are most
of all then that be Gods elect, that those
be Gods spices, those be Gods Lilies and
Gods flowers. And if that woman Hcle-
na sayd wantonly in a fleshly cogitation.

*Ergo ego sum circus, ego sum tibi nobile regalis,
Dispersum si non hoc ego pectus amem.*

When I am to thee vertue,
To thee I am a noble kingdome,
I would I were dead,
If I would not loue that thy brest.

If she so sayd, how much more oughe

A Sermon preached

we in an high couched conceit, and in a
spirituall kinde of wanfonnaresse say, and
say agayne: beloved Christ, we are thy
spices, we are thy Sinnamon, we are thy
Balsamon, we are thy Violets, thy Ro-
ses, and thy Lilies: so sauery we are to
thee, and so smelling we are to thee. It
were more then time that we were dead
and destroyed, if we loue not that louing
brest of thyne, O beloved, and make thee
our beloved, and make after thee our be-
loved. In dede the prayers and almes
deedes of Cornelius is mislike to Gods
care. Out of Noahs sacrifice he smellet
a swaete smell: even so it is very comforta-
ble, and delectable to Gods senses, that a
christian man liueth a godly life conforma-
ble to Gods woyde. The godly life of a chri-
stian man is spice to Gods mouth, and
spice to Gods nose. The odo: of a swaete
fielde which is commended in Genesis,
the odo: of incense in Numery, the odo: of
fragrant waters in Job, the odo: of that
oyle that ran downe Aarons beard, of
that oyle that Mary shed vpon Christes
head, the odo: of spike, and vine flowers
commended in the canticles, the swaete
balme in Ecclesiasticus, and the smell of

Libanus

at S. Maries Spittle:

Libanus that Oſe speaketh of, the ſmell of Noahs ſacrifice, the ſmell of heſt burnt ſacrifices is not the like good ſmell to Gods noſe, as the ſmell of a good life rynging from a good beſtief, for that is *Hoſtia Deo in odorum ſuavitatis*: a ſacrifice to God, vnto a ſweete ſauour. Whol grocers ſhoppes of ſpicerie, all the flowers in Priapus garden, all the flowers that Naiades, and Draides, and Satyrus, that is, all the flowers in hilles, and flowers in dales, and flowers in many a grene forreſt, are not ſo delightfull and ſmelling. The violet hath not the like ſauor, the Roſe hath not the like ſauor, the Lily the like ſmel, the Giliflower the like ſent, as good life through good fayth yeldeth to Gods noſtreſſes. And as good life yeldeth a good ſauor to God, ſo euill life, to God yeldeth an euill ſauor. So is it ſometime ſayd of euill liueſs: ye made vs ſmell before the Lord. The boyce of the muſther of Abel, the boyce of the ſinne of the vngodly ones in the Apocalyps, the boyce of the ſinne of the Sodomitſes, the boyce of the ſinne of the Minuites was not muſicke to Gods eare, nor the ſmell of England is muſicke to Gods noſe. But if

A Sermon preached

god like make god smell, and evill like make evill smell, how smelles Englands? how smelles it? It smels, it smels. I haue sayd as much as I can with certesay: *non redolat, sed olet*: it smelles not sweetly, but it smelles. But if I shoulde heare the voyce of the god spirit that speakest vnto me (and in deede I will heare it and speake as it speakest) I shoulde thus say: it smelles like a carcasse, it smelles like a carrion, it smelles like a dounghill. And the cause of this so smelling, is sinne. So in the world will cry out vpon me as they cryed out vpon the prophet Miche: *Quod scelus? quod crimen?* what sinne, or what offence? And even as that prophet answered *Jerusalem et Samaria*: Jerusalem and Samaria: So I answere, London, Porke, Carlill, and Canterbury, Norwiche, Lyncolne, &c: those sinnes. For even as Lucane speaketh of a body sore wounded, *rotum est pro vulnera corpus*. all the body was as one wound, and our Sauour Christ bearing the sinnes of the world, was by Paul called sinne: So the prophet Miche being asked what sinne sayd Samaria and Jerusalem, as though for they, unfaulthesses they were nothing but

at S. Maries Spittle.

but where sinnes . So if they aske me in these dayes what sinne : I answeere London, Porke, Doner. &c I meane these cities are so sinfull, that they are sinne,

But if the woorde haue so longing a lust to trouble me with asking what sin, and what sinne : then be thou strong my spirite, and go and fly out my boyce to tell the sonnes of this earth, thys sinne, and that sinne : and first if the papistes will desire to know of me what sinne : I tell them that tooles do cleave still in their mindes which is as swete a sinne as the name of tooles in the hebreue young is a swete woorde ; which signifieth a more unswete place then I can honestly rehearse: That sinne. *Qui fordecebat fordecer adhuc* ? He that was a Papist in Queenes Maries time is still a Papist : that sinne. Agayne, those which had tasted of a good light of the Gospell are runne backe agayne to theyr owne womet : that sinne. He that ever wrode before is now fallen: that sinne.

If our protestantes aske me , what sinne? I will tell the our protestantes are most of them all like unto mice. Vice will be still in the house, but never be ac-

Sinnes of
this tyme.

Papistes
sinnes.

Protes-
tantes
sinnes.

A Sermon preached

quainted with the master of the house: so
are our protestantes to godward: that sin.
They are like to Iudas, they kisse Christ
and geue him gentle outward intertein-
ment, but it is for 30. pence or 30. pounde
vaantage, or money more or lesse: that
sinne. They are like that Egle which the
prophet Esay speaketh of: The egle which
is with thee, is not on thy side: that sin.
They are like the princes of Iury that
beleued in Christ, but dare not confess
so: the Pharesies: that sinne, They are
like Symon Magus that walketh wyth
Philip like an Apostle, but workes with
money like a worldling: that sinne. They
be like Ananias and Saphira that dare
not ventre all they haue wyth Christ and
the Apostles, and hang clerely vpon Gods
prouidence, but will be sure to keepe one
paece so: after clappes: that sinne. Our
protestantes are, the most that ever I saw,
like to Acabbes wife, she never put on
demure apparell but when she spake
with the prophetes: so these men are ne-
ver holy but at sermon times, and in pre-
sence of those whose holines they do re-
verence: that sinne.

But I will say particulers. If the
great

at S. Maries Spittle.

great men of the Land aske me, what sin: ^{Sinnes of} I will then tell them thus: The great men of the Land seeke to reare vpp houses of Sycamore trees, and new bakē bricke bates, and to grow into such rancke reuēnewes in their countiēs and sheeres, that they feare neither God in heauen, nor prince in earth, nor feend in hell; that sinne. It is a tickling pleasure, and most of all cordiall to some of those, to make princes glad of an unprofitable title of clemency, so that they will not distribute one philip of correction to Gods long cōtinued idolatrous enemies: that sinne. Through some of these, and other violent iuelthy worldines, all Westminister ball, and other places of helpe, are not able to keepe Naboth his vineyard: alas, and more then thrise alas. Naboth loseth his vineyard and his tyne, his shēpe and his kine, his coate from his doublet, his doublet from his shert, his shert from his bare naked skin: that sinne. Agayne, they keepe the clergē, and men of God so farre from the access to the prince, that they are farre frō the state of other prophēts. Elizas bad his hostes aske of the king what he would

G.v. and

A Sermon preached

and he would dispatch it. Now Elizas
must dispatch from the king what he can,
and not what he would. I say not but that
Elizas can do some thing by courtly
friendes, and other meanes, but Elizas in
the name of a prophet, & as he is Elizas,
can do now a little or nothing: that sinne.

Agayne, if those of the ministry de-
mand of me what sinne: I will answere
for vs all: we are all of Peters minde,

bonum est nobis hic esse: we thinke it a
mery life to be still in this wold, and to
buylde our nestes as high, as warme, and
as duryng as we can: that sinne. We be
like Ely, he durst not shapely enough
correct his children, nor we controle our
auditours. Jacob fell downe seuen times
before Esau's face, but we make seuen-
ty seuen low downe crouching courtesies
to every noble man, before we will tell
him of his duty how vndutfull so ever he
be: that sinne. Agayne some that goe for
our brethren, and of the auncient sort of
vs, count vs very vndiscrete and but
starke fodes when so ever we beginne to
practise some little of that which we
should do: that sinne. An other sort brok-
and brabale many swifly frondricke folkes

in

at S. Maries Spittle.

in diuinitie; that sinne. Every Chyrche
crosse losell hath a church plot in his head,
without all sublation of spirit to spirit,
doth thinke them selues euuen p̄tres to
Primates: that sinne,

¶ Magistrates, judges, and Justi- ^{Sinnes of}
cers request of me, what sinne, that ^{Magi-}
which our Saviour in S. John sayd to
the Magistrates: None of you all per-
formeth the law, may be sayd to right-
ly vpon these: that sinne. They are like
the Magistrates that Esai calleth Apo-
statantes: they ware worse. The longer
they tarry in their rooms, the losser they
become; the more exercise they haue in
this world, the greater woldings they be:
that sin. They be Magistrates like Iudas
the patriarch, that will inde Thamar to
the fir before Thamars cause be heard of;
knowlen; that sinne. Specially if Poti-
phars wife sue to Potiphar, then Joseph
goes to gyues be he never so iust; that sin.
They inde not as the prophet bidnes
them, to the widow and the fatherlesse,
but they inde to them selues, to their
wife, to their children, to theyr leases, to
theyr sickermes, to theyr purse, to theyr
kitchen, to theyr stable, to them and to
theyr

A Sermon preached

theyrs as much as they can: that sinne,
They do facere homines peccare in verbo.
&c. They trippe men in their wordes,
and trounce men in their reasoninges: 80
that sinne. Under the word [law] they
banish the thinges right, yet Tertullian
agaynst the gentiles doth say: *Non liber
est index in eo quod lege caatum est illi*: It is
not alwayes charter inough to the
iudge that he haue law on his side: that
sinne.

Catholike
realmes. If the whole world, if the whole realme
aske me, what sinne? I tell them that the
whole realme & the world trembleth like
the leafe of a tre of wood at every warre,
and buzzing of warre, as though Gods
arme had lost the length and strength:
that sinne. There is much idlenesse: that
sinne. There is a sleepie oblivion of all
Gods benefites, and a great Noahs flood
of manifold vanities: that sinne, and that
sinne. There is cutthjote blurie, fulnesse
of bread, & drunckennesse in the day tyme:
that sinne, that sinne, and that sinne.
There is fleshelust, eyelust, lisepride, and
no bowels of pitie: that sinne, that sinne,
that sinne, and that sinne.

Aske me not, aske me not (D) what
sinne

at S. Maries Spittle.

sinne, I lacke witte and memory, sides,
and strength: I die, I saint, I shold sa-
mishe to stand still, and holde out in tel-
ling the world their particular sinnes by
that sinne, and that sinne. But specially
the lacke of bowels of pitie is so much,
that *Christus nō pascitur in hortis*: Christ
is not fedde in our gardens: Christ is
not fedde amongest vs. But what feedes
Christ, and how is he fedde? The feeding
of Christ is after thre sortes: and in ons
point I may compare him to Michridates
wise, who though he eate not that which
is paysoned as he did, yet eateth he that
which is rancke and vicious. So it is
sayd of the time of Messias, that he shold
eate Bulles, Buckes, and Bozes: so of the
godly ones in the Apocalyps, that they
shoulde eate the fleshe of stalien horses.
Now that Christ and the godly preachers
shold eate Bulles fleshe, and Horse fleshe,
is, that they shold consume with teaching
and preaching, the rancke and riotous hu-
mors that abound in mens natures, that
the Lyon might be brought to eate hay
like an Oxe, and the Wolfe become an
unhurtfull neighbour to the Lambe,
that Egles might be made innocent like
Doves,

A Sermon preached

theyrs as much as they can: that sinne.
They do facere homines peccare in verbo.
&c. They trippe men in their wordes,
and trounce men in their reasoninges: 80
that sinne. Under the word [law] they
banish the thinges right, yet Tertullian
agaynst the gentiles doth say: *Non liber
est index in eo quod lege cunctum est illi*: It is
not alwayes charter inough to the
judge that he haue law on his side: that
sinne.

Catholike
simes.

If the whole world, if \mathfrak{h} whole realme
aske me, what sinne? I tell them that the
whole realme & the world trembleth like
the leafe of a tree of wood at every warre,
and buzzing of warre, as though Gods
arme had lost the length and strenght:
that sinne. There is much idlenesse: that
sinne. There is a sleepie obliuion of all
Gods benefites, and a great Noahs flood
of manifold vanities: that sinne, and that
sinne. There is cutthrote usurie, fulnesse
of bread, & drunkeynesse in the day tyme:
that sinne, that sinne, and that sinne.
There is fleshelust, eyelust, lisepride, and
no bowels of pitie: that sinne, that sinne,
that sinne, and that sinne.

Aske me not, aske me not (D) what
sinne

at S. Maries Spittle.

sinne, I lacke witte and memory, sides,
and strength: I die, I faint, I should fa-
miske to stand still, and holde out in tel-
ling the world their particular sinnes by
that sinne, and that sinne. But specially
the lacke of bowels of pitie is so much,
that *Christus nō pascitur in hortis*: Christ
is not fedde in our gardens: Christ is
not fedde amongst vs. But what feedes
Christ, and how is he fedde? The feeding
of Christ is after thre sortes: and in ons
point I may compare him to Mithridates
wife, who though he eate not that which
is poisoned as she did, yet eateth he that
which is rancke and vicious. So it is
sayd of the time of Messias, that he should
eate Bulles, Buckes, and Bores: so of the
godly ones in the Apocalyps, that they
shoulde eate the fleshe of Italien horses.
Now that Christ and the godly preachers
should eate Bulles fleshe, and Horse flesh,
is, that they shoulde consume with teaching
and preaching, the rancke and riotous hu-
mors that abound in mens natures, that
the Lyon might be brought to eate bay
like an Ore, and the Wolfe become an
unhurifull neighbour to the Lambe,
that Egles might be made innocent like
Dowcs,

A Sermon preached

Domes, and all that is Savage lay downe
his nature. But still we see that Bulles
be as much Bulles as euer they were, as
full fatted as the Bulles of Basan. Bores
be still boorish, Buckes rancke, Egles ⁸⁰
violent, Kites grædie, Cripes ravenous,
Coymorantes gryple, the most of men
like Horse and Mule. This beastlynesse in
men is not consumed by preaching and
teaching, and therfore Christ is not fed,
the world is this way fatte still, and ther-
fore Christ is leane still. The fatter the
one, the leaner the other. I speake now
to the worldie and beastly worldinges,
Bulles, Buckes, & Bores, Egles, Cripes,
Kites, and all ye haggarde byrdes of the
air, turne not. O turne not, as in Ouid's
Metamorphosis, out of men into beastes,
but returne ye out of beastes into men:
suffer ye Christ, and Christes godly Pro-
phets, to seede upon your fiesle, and eat
up your vile vices: conforme your selues
to the forme of the doctrine of the Gospell
of Christ Iesus: suffer your bodies to be
chastened, and to be brought under into
seruitude. I will tell you that which is
true to be tolde. Gods heauen is a coldier
house, it is not a roome for Egles, say
Cripes,

at S. Maries Spittle.

Tripes, soȝ Cormorantes, &c: it is a
caule soȝ shape, and not a stule soȝ
Willes, not a pale soȝ Wuckles, not a stye
soȝ Bores, *salutem non est regnum ca-*
lorum, for such truely the roume of
heauen serueth not.

Agayne, Christ is sedde with iustice
and righteousnes, with god life and true
religion. So God is called an husband-
man that planted a winc, and thought to
haue dronke of the winc, but the winc
brought forth sorwer Grapes. Let no man
deceave him selfe: leude sayth, and lose
life is ill grapes and sorwer grapes. Let
us then bring forth god grapes, & grapes
of repentaunce, grapes to seeke God, and
grapes to cōtent God, oȝ els shart wordes
will come vpon us: a hatchet and a fire, a
hatchet and a fire. Euery tree that bring-
geth not forth good fruite, shall be cut
vn and cast into the fire. Our beloved
Christ is dry soȝ god life, geue him not
sorwer grapes. He is dry, clappe him not
on the lippes with c̄ill and Gaule. He is
hungry soȝ iustice, as Amos sayth; turne
noȝ iustice into Wormewood, Sorwer
grapes are not delicate to man, noȝ doa-
larry to God. C̄ill is bitter drinke to
man,

A Sermon preached

man, and euill life is to God. Wormwood
is bitter to man, and so is iniustice to God.
And yet Christ is fed an other third way,
or rather was fedde, or rather is, and was
fedde, as when he was at feastes, & when
he was with his disciples: so when he cur-
sed the figge tree: but that hunger of hys
is now foredone, and as he sayth by hys
Prophet: *Si esuriero non dicam tibi*: If I
shoulde happe to be hungry (people) I
woulde not tell thee. Then how is he
now hungry, and how is he now to be re-
lieued? He is hungry in his niedie Min-
isters, in sellie destitute Orphanes, and in
impotent pore creatures. He that receiv-
eth those, receaueth Christ. He that sna-
keth their hunger, slaketh Christes hun-
ger. He that quencheth their thyrist, quen-
cheth the thyrist of Christ the beloved.

Touching Gods Ministers in these
dayes, benefactors in olde time haue had
towards them a most liberall devotion:
and herewpon it commeth to passe, that
though very much hath beene withdrawen,
yet somewhat remayneth: yet I do not
say that Christ in this kinde of people is
now spacially hungry. Howbeit I am not
ignorant that many a pore Minister of
these

Psal. 50.

at S. Maries Spittle.

These times is like Elizas. He had not þe;
noþ inkke, noþ table, noþ candelsticke, but
as his hostes allowed hym, and these poore
Gods men must be helped by their hoste
or hostes, or one frēd or other with coate,
and cappe, and cuppe, and candle, and kno-
tie, and table, or els they shall be altoget-
her harbolesse & helpelesse. And needes
must I further yet say, that in many a
poore scholer of the Valuersties, Chiß
him selfe is full of hunger and necessarie.
These be þynoble sonnes of the Prophēty
and most apt of all others to be busyness
of Gods temple: yet haue I seene many a
god wite, many a long day, kept low and
leaste, to be made broken with hunger, and
abieete with povertie. I do not now know
the liberallite of this Cittie towardes both
those places: onely this can I say, that
lesse then the tenth part of that which is
nothing but surfitte and sicknesse to the
great excessive eaters of this towne, wold
cherishe and chere vp hungry and thyristie
Chiß; in those his hungerstarued mem-
bers right well.

Touching the hunger of Drphanes,
and such as be faterlesse, I do not thinke
but that it is very great, and I haue no

V. f. great

A Sermon preached

The boves
of Chyrls
Hospital.

great hope that it will be much lesse. The fathers them selves in this worlde haue much adoe to shif for them selues: therfore it must needes be y condition of these poore selie ones to higer, to thyself, to pime, and to starue. Yet the example of thy god-gentleman Alderman Dabber, & his ever laudable godnes to this litle poore people, was likely to haue stirred hym agaynster this time to haue done the like. But I frowe, for all that we can preache and exhort, it will be true, that when the sonnes of man commeth there will be but little sayth, and little god-workes too. This man in these Orphanes bath clad Christ, and sed Christ. He that sheweth vyle vpon Christes head, shall haue a god name, where soever the Gospell goeth, and the sheding of this reliese vpon Christes members is a thing of fame, and very worthy of standing memory.

Concerning impotent persons, and poore in generall, though many Hospitals haue bene for them erected, and her Maiestie, and her Maiesties Counsell, haue had by one Acte of Parliament to their reliese a godly respecte, yet Christ this way and in this people, is more hum-

gre

at S. Maries Spittle.

gry then Lazarus, and more needy then Itus. And as the Scripture sayth: Abels bloudshed cryed to God: so me thinke ³ the hunger of this hungerstarued generation, should crye a loude to God. And if they will turne ouer to me the penmanship or inditement of their bitter exclamation, me thinke I could for their purpose contrive no more fitly, then in these wordes, and thus: Lorde we doe heare and understand that the earth is thine and the fulnesse thereof. And though it be that we deserue no more then we haue, yet turne down thine eye, and do but see what maner men they be, whom thou hast blessed with wealth, how they grope they² soules with rest, and how they eate their bread alone! Why Lorde? here is no Abraham to enterteine thy messengers, nor Lot to compell thy ministers to come in: but many a ritch glutton to make fast the dores vpon them, & to cause them to keepe without. The Prophet Elias lacketh his hostes of Herapta. The Prophet Elizas lacketh his hostes the Sunamite. Paule can not finde the Purpurisse, nor Peter the Currier: Job we haue not, nor Toby we finde not: Captaine Cornelius

A Sermon preached

is a blacke Swān in this generation: here
is no Philip to feast the poore, but eche
rich gloton doth gene interteinment to
his equall or better: no Martha is there
to gene the curtie interteinment, nor
Mary to poure any thing that swēte is
vpon thy head. Lazarus lyeth still before
the dores, and can not wyth long loude
crying, come by the crommes of their ta-
bles. In vs Lorde thou art day and night
tumbled miserably before their dores: In
vs thy down bed pillownes are hard paue-
ment stones: thy warmth is haile, snow,
and what so falleth frō heauen: thy welth
is want: thy foode is hunger. Truely thy
land is a land of vs charitie, for euē of
purpose they deuise, god Lorde, to make
hauocke of all thinges, that we may be
relieved with nothing. Hauocke in their
owne apparell, their wtues, childrens, and
seruauntes apparell, outragious hauocke
in their diets, yea too much hauocke in
many wayes. Their horses chewe and
spewe vpon golde and siluer, and their
mules goe vnder rich veluet, Dogges
are deare vnts them, and feede much
daintily. Courses and Bites coste them
many a round pound. There is none but

thy

at S. Maries Spittle.

Thy Maiestie that knoweth all thynges,
that knoweth all their hauockes & vaine
expenses, so that we can get nothing: spe-
cially, god Lord, O god Lord, this Lon-
don people, though it drawe neare the
With lippes, and haue a name to liue, yet
hath it a most flintie and vncircumcised
hart, and is in dede a people of no bowels.
Lord here is the ritch glotton to be seene
up and down, and round about the towne.
Here is scarce any thing in the vpper soi
but many a folishe Nabal scraping and
scratching, eating and drincking, and so-
deinly and vnworthely dying. The eyes
of Iuda were sayd to be red with drinck-
ing, but much of this people haue their
whole faces fire red with continuall quas-
sing & carousing. Sodome and Gomorrah
were sayd to be full of Bread, but these
Londoners are moze then full, for they
are euен bursten with bancketing, and
soze and sicke with surfeting. Lord thou
whistles to them, and they heare the not,
thou sendest thy plague amongst them,
and they vnde the not. Lord we are
leane, Lord we are saint, Lord we are
miserable. Lord we are thy members:
Lord therefore thou art leane, Lord thou

A Sermon preached

art saint, Loode thou art miserable : rise
good Loode, arise, and iudge thine owne
cause. And thus much of Christ a beggar
in these beggars. And now will I speake
of Christ a Liliic gatherer.

And to gather vp Lilies.

Of gathering of Lilies, many thinges
may be spoken many wayes. And what
Lilies do signifie in this place, I am to say
as before : that when the beloued goeth
down into his spicerie to be fed in the Dy-
chardes and to gather Lilies, is no more
but that he goeth to be refreshed in the
earth. Howbeit the fathers haue made a
further processe in this matter, and some
yelde one sense, and some an other. But
for my selfe I would not for any thing re-
hearse opinions vpon opinions, and notes
vpon opinions, and exhortations vpon
notes, for that woulde be now long and
wertisome : onely I will say something of
one exposition which Rabbi Jarhi and
S. Barnard do seeme to embrake : that is,
to gather vp Lilies, is to gather vp men:
and yet euen in this one exposition re-
stetth to be handled that Christ is a gathe-
rer, and men be flowers. If Christ be a
gatherer

at S. Maries Spittle.

gatherer, then is he no disperser. In this
it is meete that the shepheheard shalld haue

ther his sheepe, and the hen her chickins,
and the husbandman the graine into the

barne. Cuen so the Prophet Ezechiel
sayth: That Christ should gather hys

Ezech.34

sheepe out of all landes, and gather
them into their owne land. So doth

he himselfe say with an affection of most
deepe loue: O Ierusalem, Ierusalem,
how often would I haue gathered thee

together, as the henne gathereth her
chickins vnder her wing, and thou
wouldest not. And as Lilies grow di-

spersed here one, and there one: so god
men grow rare and thinne. And as Christ

picketh Lilies from among thornes (for
they growe among thornes): so picked he

Abraham from the thornes of Chalde,
Job from the Hussites, Hiram from the

Tirians, Naaman from the Syrians, the
Minimites from the Assirians. Lilies

growe rare, and god men grow rarer: Li-

lies amongst thornes, and god men am-

ongest thornes. And as the gathering
of Lilies and men be like; so men and Li-

lies be very like. I will speake a syng
of marueilous troth: A man is but a Lillie

the
V.iiij.

3 man
2 Lillie.

A Sermon preached

Pride das-
hed.

the pride and glory of a man is but the pride and glory of a Lillie. Salomon is a Lillie, King Salomon is a Lillie, King Salomon in hys glory is a Lillie, King Salomon in all his glory is a Lillie. Sonnes of vanitie to whom it is delightfull to haue fetheres to daunce in your foppes as bigge as Ajax shielde, to haue your heades turkish, and your backes spa-
nish, your wastes Italian, and your scete Venitian, with such a world of your hosses glory about your loynes. Sonnes (I say) of vanitie, ys are but Lilies. Salomon in all his glory is but a Lily. Salomon in his worke day apparel, is better then the best of you all. Salomon in his best hosses day apparel, is not so braue as a Lily: ye therefore in the huse of your russe are no-
thing comparable to a Lily, no not to a field Lily. Daughters of vanitie, and dames of delicacy, ye thinke it fine and seatous to be called roses, primroses, and Lilies: and in dede it is true, in respect you are roses, primroses and Lilies. Wher ye haue gotten all upon your heades and backes which Englishe soyle doth yelde, and many a marchant hath fethered full faire, wher all your taylors haue broken
their

at S. Maries Spittle.

their braines about contriving of formes,
and fashions, yet then are ye nothing so
trickyf trim as the Lily. The best of ye
all in all your best brauery, is not lyke to
a field Lily, which hapely to morrow is
plukht vp, and flung into the fornace.
Pricke and prune your selues to the day
of doome, ye will never be like to the
field Lily. For the Lily of this our fleshe
is not so godly gay, as the Lily of grasse:
otherwise and in many imperfections
we are very perfect, and true Lilies. The
Lily of grasse sheweth vp for a time, but
then he layeth downe his toppe, and is
made euene to the slope. The Lily of
fleshe florisheth for a time, but then by ho-
uering death he is taught to poer vpon
the ground, and to let downe his top like
a Lily. The wrath of winter doth con-
quer and kill the Lily of grasse: there be
moe then many occasions to banquish,
and kill the Lily of flesh. Barnard sayth
that there is a worme that eateth vp the
roote of the Lily of grasse: ech Lily of flesh
hath his worme and consumer. Iulius
Cesar, Hercules, and Mahomet haue
the falling sicnesse, Mecenas hath a
thre peres age; Orestes hath pstreisie,

Speu-

A Sermon preached

Spensippus hath the palsey, Heraclitus
and Aristarcus y dropsy, Marcus Crassus
the stuffing in the head, Hieroboam the
withered arme, Lazarus and Job, biles
and botches, Aristotle an euill stmatke,
Euripides putrisaction of lounges. Cor-
uinus the lethargie, Anacrion lacke of
sleepe. Agesilaus and Ptolomeus the
gont, Naaman and Mary the leprosie.
But what do I say that every Lily of
flesh hath his worme and consumer, si-
thens I may truely say that every part of
every Lily of flesh hath his diverse worms
and consumers. The head hath the *Apo-*
plexia, the *Epilepsia*, and the turnabout
sicknesse, the eyes haue the *Ophalmia* and
the *Migrim*, the necke hath the *Palsey*,
and the convulsion, the nose hath the *Po-*
lipus, the pallat hath the *vulna*, the gumes
haue the *canker*, y teeth haue the *toothach*,
the throat hath the *angine*, the young
hath blisters and swelling, the stomake
hath the motiue cause of the *cardiacall*,
passion, and murthering rewmes (the stu-
dentes sicknesse), the sides haue colickes
stiches, & prickling pleurises, the reines
haue the *stone*, the legges haue dropsies
and crampes, the fete and handes haue

the

at S. Maries Spittle.

the knobbyd gout. Besides that the Lily of flesh hath wormes of mynde & wormes of conscience ; many wormes and sore wormes. The Lily of grasse hath hys own worme, and the Lily of flesh hath hys thousand wormes : the Lily of grasse can not live from that one worme , but will be smitten of it, nor the Lily of flesh shall scape all these wormes. Agayne, all the grasse Lilies are dead and gone that haue growen on the face of the earth, and all flesh Lilies are dead that liued vpon this earth. Abraham Gods frend, and Noah that walked wyth G D , Aaron full of dignitie , and Moses full of authortie , holy Melchisedech, and iust Iob, Strong Sampson, and huge Ogge, vau-ting Goliah, and disdainfull Senacharib, sayre Absolon , and sweete lonely Io-nathas, wile Salomon, rich Cresus, and wealthy Crassu's, lucky Pompey, victori-ous Julius , riall Augustus , and triumphant Emelius, all these haue had a tyme like a Lily , and dyed in time like a Lily. They haue had the syzing of their bud-ding, and the sommer of their blossoming, they haue likewise come to the Autume of their parching, and the winter of they-
peri,

A Sermon preached

perishing. O all ye, all ye men, that draw breath under the cope of the skies, ye spring up like Lilies, and goe downe like Lilies, ye florish like Lilies, and de-flower like Lilies. Pindarus sayd thysse, Mamea, Mamea, Mamea. Jeremy cryed thysse, Earth, Earth, Earth: so I, Lilies, Lilies, Lilies, and then a second time Lilies, Lilies, Lilies, and so that I would haue it remembred, I cry agayne, Lilies, Lilies, Lilies, and then thus, O men, O Lilies, O men, O Lilies, O men, O Lilies. O field grasse, O flowers of decaye. Yet came Christ among such Lilies to gather up such fletting flowers of flesh, and to be conuersant among his spicerie.

The dutay of the world and church is, that when they are tolde where he is, they shoulde make after him and seeke him. He is not now in the spicerie and Lilies of this earth, that is, among the sonnes of men: he is not in personall presence, as the papistes or Ubiquitaries sayne him, but he hath ouertaken the heightes of heaven, and standes where Steuen saw him, & where Esay saw him, among Angels and Archangels, and all the glorious millions of his saintes, him selfe

at S. Maries Spittie.

selfe more then most glorious. There
seeke him, seeke him, there, (O world) and
together make after him. And in dede
some part of the world doth seeke Christ,
and are in a kind of quest and enquirie of
Christ, but not in a like sort and after
one fashion: some seeke him with staves,
and with lanternes, like the vilanous
Jewes to beate him and buffet hym, to
canwas him and kill him. So seeke the
(O Lord Christ) the Spanish Inquisitors
with staves and with tormentes: So ma-
ny a proud Nimrod doth hant the, and
seeke the. Agayne, some seeke hym like
Iudas for money & for wealth, and to get
baantage by theyz so seeking: but (Lord
Jesus) those shall oþ never finde the, oþ
be flung flat on theyz backes when they
 finde the. And yet (Lord) for there is an-
other kinde of people that seeke the. Lord
we read that Ioseph and Mary did seeke
the Dolentes, that is, mourning: so for
seeke the in these dayes of teares, against
so many daingers, agaynall so many oppre-
hyses, in so diuelish a generation, in so
combersome a worlde, in so straite a
way, in such contrary law of our mem-
bers and of our spirites, in such haling
backe

A Sermon preached

backe of the world and worldly frenship,
that dolentes querimus te. (alas god Lord)
with great hart b^reake, we seke the.
Lord gene strength to our fayth and kin-
dle courage in vs, to make after the^e and
seke the^e. Lord if we seke the^e, thou hast
promised we shall finde the^e: all thy w^rords
are truth it selfe, therefore we will make
after the^e and seke the^e. We reade that
Joseph and Mary sought the^e with sor-
row, but founde the^e with ioy. We know
(Lord) that the grieses of this iorney are
nothing worthy the ioyes that thou yel-
Salomon. lest to to them that haue founde the^e He
that had his nares full of the world, and
hys armes full of the world, and his belly
full of the world, and his eyes full of the
world, and all the best pleasing pleasures
in the world, he hath cryed out against
them, vanities of vanities, and all is but
vanities. O Lord, all other thoughtes are
vanite, and most extreame hayne. O thou
only worthy to be sought, and none but
thou worthy to be found, height nor depth,
heate nor colde, edge nor point of syword,
foe nor fren^r shall never preuayle against
vs, but we will make after the^e and seke
the^e. O that we may finde the^e: gravant
(D)

(O god Lord) that we may finde the.
He that hath founde the, hath founde
the Shiloh and Messias of the whole
worlde; he hath found the Lyon of the
tribe of Judah, that is able to ma-
ster all the beastes of the fielde: he hath
founde a rocke, a buckler, a shielb, and
a horne of health, and one that will
lift vp his head, so that he neede to feare
soes no more: he hath founde that pearle
which a wise man would sell all that he
hath to buy, so that he neede to bestow his
loue vpon no Jewells any more: he
hath foud the Lambe, after whom he shall
for ever walke in innocency in white
apparell, so that he shall not be trou-
bled with rebellious motions of his fleshe
any more. He hath founde the health-
full tree of life, in the midst of Para-
dise, so that he shall not see death any
more: he hath founde hym out, of whose
belly gusheth fountes of life yealding wa-
ters, so that he shall not be dry any
more: he hath founde him that wyll
wype away all teares and all infirmi-
ties, so that he neede not to be drou-
sic and heauy any more: he hath founde
hys owne wisedome, hys owne sancti-
tifica-

A Sermon preached

titiation, his owne Justice: he hath
founde the strong God, the onely wise
God, the Lord of wozles, the Prince
of peace, the father of eternitie, the
glorious Angell of the great Coun-

sell, to whom, with God
the Father, and God the
holy Ghost, there are
three persons and one
God, be
all honour and dominion both
now and euermore. Amen.

(?)



Gen.2.

A remarkable

proposition that Adam and Eve were not ashamed to be naked, and that they did not blush when they saw themselves naked.

They were both naked, Adam and Eve, and blushed not.

O the opening of thy matter (right honourable and good Christian presence) I can not much speake , except I shoulde

tel you a great long stroy, how that Adam and Eve were first planted and placed in Paradise. What a ritch thing Paradise was , what a pleasaunt thing it was, what safety Adam and Eve lived in, what blessednesse they lived in: nea and in so great good case and integritie , that they being euen at the woorst, that is , euen stark naked , needed not to blush , But neyther neede I say any thing more , neyther will I . And me thincke euen fittly enough of it selfe without further exposition , my matter may suffer a division . And I know no fitter division then if I shoulde first speake (because

An other Sermon.

The diu-
sion.

the text sayth: Adam and Eve were both naked, and blushed not) first who was naked, then what it is to be naked, and thirdly, the effectes of being naked. Which in a cleare and crimelesse conscience, is, not to blushe, and in a criminous conscience, is, to blushe. Now, when I come to tell who was naked, I say that Adam and Eve were naked, & I will not make one particular treatise of Adam, and an other of Eve, but as the Scripture in the first Chapter of Genesis calleth the man and the woman Adam, and as they were man and wife together, so shall they be one together for me in this treatise. Yet, if I should talke both of Adam and Eve, and bee but so large as I well thought, it would not be very well, for the season is very colde, and I most unlyke to speake, and besides that, our stanching to preach in the Court is a most thowt scandling. Now, if ye aske what it is to be naked: I say it is to be without armour, it is to be without apparell, and so sayth Chrysostome, and so Musculus. The effectes of being naked, is to blush or not to blush, so sayth thys text on one part, so sayth reason, and so sayth a Greke So-
philt

Preached at the Court.

þþist writing hereupon. But before I shall procede to make further speech in this processe, I shall pray you most hartily to assit me with your denote prayers, to be deliuered vp to the throne of our almighty father in heauen. In which prayer, &c.

Adam and Eue were both naked; and blushed not.

Now, it is not to aske me who was na-
tured, for I haue concluded to say that Adam ^{The first} part, who
was naked. And what is Adam to be ex-
plained? Adam is redde earth, man is
redder earth. Here then falleth out to be
considered the basenesse and badnesse of ^{The base-}
mans metall. Here then first in the very nesse of
þresholde of my sermon, let vs see, that
even as the earth by his naturall course
is boþne downeward, and is lowest of all
elementes: so man boþne by the fallent,
and motion of his fleshe, is beyond Hoþe
and Whe, and is by the Prophetes war-
ned to leарne wisedome by the Swallow,
by the Ant, by the Spide, by the Ore, by
the Ante, and almost by all the beastes in
the field. Man is baþe earth. David
speaking contemptuouſlie of Gods ene-

An other sermon

wies, likeneth them to the dust before the face of the winde. The Prophetes to bring downe the lookes of the proude worldinges, do call them the sonnes of the earth. Dauid saith, that their honour shall licke the dust. In Genesis the most base and contemptible Serpent, to fill him yet moze full of contempte, was enioyned to eate the dust of the earth. Such base dust as is driven before the face of the windc, which the vngodly do licke, which the Serpent doth eate, euен such dust is Adam, such dust is man, such dust are all men: and barken to it all men. Rich men

All is dust. are ritch dust, wise men wise dust, worshifull men worshipfull dust, honorabile men honourable dust, maiesties dust, excellente maiesties excellente dust. Scrah, that had a thousande thousande men, and Xerxes that made the sea land with shipes, are both of them dust. Alexander, that called him selfe Gods sonne, was dust. Senacherib that wrote himselfe the great king, was dust. The Bishops of Rome, that write the selues, Εὐλαβεῖσαι, εὐτιμαῖται, θεοτιμεῖσαι, αὐγοτάται, αὐτοτάται. All these be dust. The Latine Doctors that call themselves authenticall doctors, magistrall

Preached at the Court.

magistrall doctors, seraphicall doctors, and
irrefragable doctors, dust. He of Rome
that called him selfe most holy, most bles-
sed, Gods vicar, Chysses pewfellowe,
more then a maere man, and many great
names, dust. Man is dust, all men are
dust. And besides that all men be dust,
and base and badde dust, yet is there a fur-
ther thing, that in this dust of theirs they
are full of miserie: And therefore where
as in the Hebrew tongue, a Bee hath her
name of the order of her working, and an
Adamant for strokes bearing, golde for
being yelowe, a Grassehopper for eating,
a Lambe for hauing soft woll, a Dove for
simplenesse, a Horse for hymning and tol-
litie of his head, a Serpente for curious
marking, and an Ant for gnawing: Man
hath but two names, & the one is Adam,
that is, redde earth: the other is Enoshe,
that is, miserable. And so these fathers
almost in that order that I will rehearse
them, called theyr sonnes. Seth called his
sonne Enoshe, that is, misery. Enoshe cal-
led his sonne Cainan, that is, lamenta-
tion. Cainan called his sonne Mathusa-
lem, that is, pearsing death. Mathusalem
called his sonne Lamech, that is, pouerty.

In this
our dust is
much mis-
erie.

An other Sermon

Lea called her sonne Bononi, that is, my
sadnesse. These foreelders had foretasted
in their own bodies, the miseries of mans
nature, and not doubting but their sonnes
should tast of the same, they shope them
names according. But if men will not
believe by their own experience, that men
are miserable, then let men listen to the
voynes of men. Abraham sayth now and
than: *Domine tu vivificasti me.* Lorde
thou hast quickned me. If Abraham
were now and than quickned in hys lyfe
tyme, then Abraham through miserie,
was now and than dead in hys lyfe tyme:
then Abraham had his part of miserie
in his life tyme. Father Iacob sayth: *Dies
mei pauci sunt & mali.* i. My yeares are
but a fewe, and those full of miserie.
Danid calleth himselfe a dead dogge, the
sonne of death, a worme and no man, a
wretch, and one that is crooked euene to
the end: one that hath hys loynes full of
illusions, and no health in all his fleshe.
And generally of mans miserie he sayth:
The dayes of our yeares in them selues
are three score and ten yeares: but if
one rub out whilst fowerscore, whatso
ever is more, it is but travell & sorow.

Iesus

Preached at the Cownt.

Jesus the sonne of Sirach, pronounceth in
many wordes upon mans miserie, but I
will make them short : *Occupatio magnus*
(saith he) creatura est omnibus hominibus. &c.
It is a great a doe that all men haue in *Eccles.40.*
this world, and an heauie yoke there is
vpon all the sonnes of Adam; esē from
that day that a man commeth out of
his mothers wombe, vntill that day
that a man returne vnto his common
mother the earth : from him that wea-
reth purple, and beareth the crowne
downe to him that is clad with mea-
nest apparell, there is nothing but
garboyle, and ruffle, and hoysting, and
lingring wrath, and feare of death, and
death it selfe, and hunger, and many a
whippe of God. Salomon sayd, that he
was wery of his life, because that all that
ever he sawe vnder the sunne, was no-
thing but vanitie, and griefe of the ghost.
Job sayed, that he hadayne dayes, and
taylesome nightes : When I sleepe (sayth
he) I say, when shall I rise ? And then a-
gayne must I looke for night, and be
filled with sorrow, whilst it be darcke.
The Prophet Elias sayth : I haue liued
enough, I pray thee Lord take away my

An other Sermon

lyfe. Ionas sayth: It is better for me to
dye, then to liue. Jeremy cursed the day
that he was borne. Our Sauiour Christ
was serue often to weape, but never to
laugh. Paule sayd: Miserable man that
I am, who shall deliuer me from the
prison of this death? Augustine telleth
of pitiful tragedies past in his youth, whi-
le he and his mother Monacha wadred
up and downe. Hierome writing of hys
lyfe with his Monkes, sayth, that there
was sorrowes in hys face, and teickles
from hys lippes, with continuall sorrowe.
Origene is thought of some to haue dyed
for pure harty sorrowe. Basill was made
olde and vnproufitable before his time, for
Gods Church, for trauell, and for sorrow.
Chrysostome calleth the daies of his life,
the dayes of his sorrow. Nazianene saith
in his Epigrammes, that his earthly body
did beare downe his heauenly soule, and
asketh wherfore his mother did bring him
forth into so blacke and miserable a day.
Barnard in his second booke of considera-
tion writeth on this fasshion: Considerantis
quid sis, occurrat tibi homo nudus et pauper.
&c. Considering with thy selfe what
thou art, there comes before thine

Preached at the Court.

eyes a man, naked, poore, and misera-
ble, mourning that he is a man, blu-
shing that he is naked, weeping that he
was borne of a woman, for therefore
he was a sinner, liuing a shorte tyme,
and therefore he is fearefull, repleni-
shed with many miseries, and therefore
he weepeth, and is a wretch. And verily
and in dede he is full of many and man-
fold miseries: the miseries of the bodie, the
miseries of the harte, miseries in doing,
miseries in suffering, miseries whilest
he waketh, miseries whilest he sleapeth,
misery it is to what so ever he turnes him
selfe. Alas, Alas, euery sonne of Adam
is but too much miserable. Neyther can
Adam, or Adams sonnes continue yet, Man can
not continue
or goe on in this misery, but they must be in his base
delivered of that base and bad earth, and miserie.
of this miserie: that though they of they-
owne folly did delighte in it, yet it must
needes be so, that there must bee a sepa-
ration. All is miserie that they do en-
ioye, neyther can they long enioye that
misery. They are ashes, and they must
returne agayne to ashes. Job sayth: that
our house of clay, and our foundation
of earth must be broken vp. Paule ve-
ry

ry learnedly doth call the day of his death,
the day of his dissolution. David saith:
that a man must goe agayne into his
dust. David dying sayth: I do go the
way of all earth. And do not thinke
that because I say Adam is red earth, and
it is sayd that Adam is ashes, and shall re-
turne into ashes, therefore none but red
earth, and red men shall dye. Of a truth
it is so that Adam (that is, red earth) and
Melanthon (that is, blacke earth) and
Leuthon (that is, white earth) must dye
too. They must all learne to treade the
way of all earthes. Pea (Padams) thinkes
it to be as I say. Red earth, blacke earth,
and white earth must goe Davids way.
Pea verely rossall coulers, and crimson
cheekes must goe Davids way, must goe
the way of all earthes. Thinke vpon your
death and vpon the next life, for ye must
dye, ye must dye, there is no remedie. Da-
uid and Job, prayed God to remember
them, because they were earth and ashes.
God himselfe doth pray, and warne this
forgetfull world to remember the selues,
that they are earth and ashes. It is sayde:
remember thy last end, and thou shal
not sinne euerlastingly. But I warne
men

men to remember their beginning, and they shall not sinne everlastingly. For then they shall be burthened with the remembraunce of the basenesse, and badnes of their mettall: they shall be burthened with the remembraunce of the miserie in their base, and badde mettall, and so be driven for relief to Christ the refresher, and all that come vnto hym he wyll not cast them out. And thus much vpon that point, who was naked.

Now, let me say a while, what it is The second to be naked. It is, as I sayd, to be without part what weapon, to be without weede. So was naked Adam in his first state, so was Adam in his best state. And here the Anabaptistes (a people full of frensic and furor) would be glad to helpe them selues in their fancies, that no man ought to weare weapon, because that Adam in state of innocencie wore not weapon. And be- sides that that they haue thys argument, lest they shoulde seeme to be empty handed, they alledge further reasons of this proba- The An-
baptistes
reasoning
against
warre.tion: as thus out of Esay: Mine is the ven- geance, & I will requite them. Againe, out of the sayd Esay: that Christes king- dom is like waters of Shiloah, which wa- ters do run quietly and wout hurly burly.

Againe

AN OTHER SERMON

Againe, out of Michah: that spedes shall
be turned into shares, and swordes into
to mattockes. Agayne, out of our Dauid,
our Chrest: If any man geue thee a blow
on the right side, turne thou the lefte
side. Agayne: He that smiteth wyth
the sworde, must perish with the sworde.
Agayne: Let not the cockle be pulled
out till the haruest time. Againe, out of
S. Paul: Our weapons ar spirituall wea-
pons. But ye shall haue answer to these
argumentes out of Augustine to Marcel-
linus in the fift epistle, and to Faustus
Manichæus, in the 22. booke, and in Chry-
sostome vpon these wordes: do not resist
the euill. For I can not now my selfe
stande vpon them, and these reasoners
them selues are so vnreasonable, and so
voyde of all credite, that to name them
and theyz arguments, is to discredit them
and theyz argumentes. And in dede it is
easse to proue the contraraye doctrine to
the yres. For Ecclesiastes sayth: *Tempus
belli, & tempus pacis.* A time of warre, and
a time of peace. Dauid sayth in the 144.
Psal. 144. Psalme: Blessed is God which teacheth
my handes to fight, and my fingers to
battayle. Dauidsingers were fighting
singers

Preached at the Court.

singers , yet Dauids singers were holy
singers . In the booke of Kinges , David
sayth to Saule: Thou fightest the Lordes
battayles . And Abigail sayth to David:
Thou fightest the Lordes battayles . If
some warres be Gods warres , then all
warres are not forbidden , The Baptist
doth seeme to allow of souldiers , for he ge-
ueth them rules of life , as that they should
smite no man , and that they should be con-
tent with theye owne wages . Paul would
haue him selfe led to Cesaria by strenght
of souldiers . Our Sauour doth say: Geue
vnto Cesar that which is Cesaers . That
which was gotten to Cesar , was tribute
geuen to finde souldiers , as Augustine
doth often say , Now , reasons why there
should be weapons , there be many . But
this is the speciall reason whiche the Can-
tons , where every man weareth a wea-
pon , alleadge for theye so doing : that the
magistrate and countrey may be assisted
and defended . And if it be so , that every
man do weare weapon , and ought to
weare weapon for the magistrate , and
ought not onely to weare it , but also to
draw it at the magistrates boyce , and to
do as it is sayd in the 3. booke and 4. chap. of

Esdras

An other Sermon

Esdras: If the kyng alone say, do kill, they do kill. If he say, do forgeren, they do forgeren, : If he say smite, they do smite: If he say banish, they do banish: If he say, cut vp, they do cut vp. I say, if the people ought thus to dor for the prince and magistrate, to draw theyr weapon in hys cause, and to lay downe their lyfe at his fote: how much more ought the magistrate for hys owne cause, and for all their causes, to beare weapon, & not to beare it in bavrie: but to purpose. For some one stroke, at some one tyme, to some one person, from the princes hand, doth let many thousandes of buffets, and bloes, which otherwise must be dealt else where, brare them of who can. But they will tell me, which they tell the prince commonly, that she bath a godly amable name for milenesse, and that how to draw the sword in this sort were the losse of that contumeliation. It is to be hoped that notwithstanding the loue, and delight in names and titles, that the prince will do no more then that whiche by Gods word she can, and to the health of her selfe, and her countrey she may. These great merites

Preached at the Court.

lers at milenesse, make remembre that
milenesse to some is oftentimes vniillones,
and crueltye to many other. And I dare
warrant the p[ro]unce this, before God and
man, that it is both good policie, and godly
divinitie, to punysh Gods enemies, and
her enemies: and that her sp[iritu]alitie pu-
nishing even for the bittermost Gods ene-
mies, shall never rebede by Gods wille be-
telle the name of a milles, and mercuill
prince. Now may be thise leuere, and yet
she may be mercifull and milde: this is
it that I will defende. It is good policie to
punysh them all I wunke. Vlises in wooner
the Woeris bid sayne to be a wroght forme
of policie. when Troy was taken, and
Andromacha mordet to Achilax, was a
great suster, that the boye shoulde not be
caste downe headlong from the furrettes
tow, and that he shoulde not be put to death:
of truch woman (saynes) thy teares do
moue me much, but yet the teares of
all my contrey women ought to moue
me more, so whome this boye in time
may bring much indamagement. In
this saying is two argumentes: the
one: the teares of mes ought to moue
more: the other: the teares of contrey-
folkes

Policy &
divinitie
would have
misdoers
punyshed.

An other Sermon.

folkes then of soriners, of true subiectes
then of false rebelles. Thus thought U-
lisses, thus thought wise Ulisses. It is to
be thought that now to her malicie there
will be mourning & moaning for hys bands,
and sonnes, for kinsmen, and frendes,
mens eyes will be moysted with feares,
and womens cheekes will be bedewed;
but the prince shall do well to remember
that Ulisses sayd; The teates of moe,
ought to moue moe, and a greater regard
ought to be had to the teates of those that
be loyall and subiect, then of those that be
stubburne and rebellious. And as it is
good policie to punishe this illitured folke-
so it is good diuinitie. Artaxerxes writteh
to Esdras after this sorte. *Omnis qui non*
fecerit legem Dei nisi et legem regis diligenter
&c. Wholouer (Esdras sayth he) doth
not the will of thy God, and of the
Kyng with diligence. Let him haue
iudgement without delay, whether it
be vnto death, or to be rooted out, or
to haue his goodes confiscate, or to be
put in prison. Vnion was the least pun-
ishment, that Esdras shoulde put them
to: Vnion is the greatest punishmente
that we can get them to, yea, and to eareve,
and

Preached at the Court.

and so gentle a kinde of prisonment, that it is much better and wealthier then many of our liberties.

And now to speake of that, that y prince may be iust in punishing, and yet be still called a milde, and a mercifull Prince, it is sayd of Dauid : Lorde remember Dauid, and all his mildenesse. Yet in the full.

101. Psal. the sayd Dauid doth say : In the morning I did kill all the sinners of the earth, that I might destroy from the Citie of God all that do euill. Dauid destroyed all Gods enemies : her Maiestie hath destroyed none of Gods enemities. Dauid did it in the morning of his kingdome : it is now farresorth dayes since her Maiestie beganne to raigne, and yet it is undone. Dauid thus doing was a man according to Gods hart. Let no Prince looke so haue Gods hart, if he do the contrary to Dauid. And if a Prince lose Gods hart, he loseth more then mans hart can thinke. It is sayd of Moses, that he was the most milde of all men that ever taried in the earth, yet Moses killed an Egyptian that molested his countreymen: and Moses when the golden Calfe of Idolatrye was erected, willed them to arme

B. i. their

An other Sermon

their handes, and to hide their swordes in
the fleshe of their neare kinsmen, and to
make hauocke of their lives: And so there
was killed thre thousand, and Moses said
they had made holy their handes to God. ¶
The mildest man that euer was in the
world thus behaued himselfe to Gods
enemies, and notwithstanding the iust pun-
ishment of all these Idolaters, Moses
shall ever keepe still his prayse, and be cal-
led iustly milde Moses. Salomon that
was so milde in his lawes, and so milde in
his lawes, when as an euill hauy har-
ted subiecte named Adoniah, through sea-
sting and banqueting, & popular beha-
uour, had strengthened himselfe in fren-
dships, and partly through kinsmen, and
partly through frenships, being drawen
into a great spirit to gape for the crowne,
had gotten the kinges owne mother to
speake for hym to marry the Hunamite,
by whom he might make title to the
crowne: then milde Salomon thus an-
swered hys mother: God do so, and so
to me, if Adoniah haue not spoken this
worde agaynst hys own life. Now ther-
fore, as the Lorde liueth, which ordayne-
ned me, and set me on the seat of Da-
uid.

3. Reg. 2.

Preached at the Court.

uid my father, and made me an house, as he promised; Adoniah shall dye this daye. And he sent by the hand of Banaiah the sonne of Iehoiada, and he smote him that he dyed. Salomon can not abide that Abisag should be asked to wife for Adoniah. For, geue him that wife, and geue him Salomons kingdome. Abisag is no wife for Adoniah, Abisag is no wife for Adoniah. Thus, Salomon was wise, yet Salomon coulde punishe. King Dauid him selfe sayth, that his song *Psal. 101.* should be of mercy and iudgement: so that that musick standeth vpon two stringes; mercy one, and iudgement the other. King Dauid touched both the stringes, and stroke them both, and therfore in hys regiment there was a godly musike. Our Prince hath yet but stricken y one string, and played vpon mercy: but if she woulde now strike vpon both the stringes, and let her song be of mercy, and iudgement, then there would be a godly musike in her regiment, & all thinges would be in a much better tyme then they now are. S. Ambrose in his booke of Offices sayth: *Beatus qui tenet mansuetudinem, & rigorem. &c.* Blessed is he that keepeth both milde-
K.ij. nesse

An other Sermon

In his
Mora's.

nesse and rigorous justice, that by the
meanes of one, innocencie be not op-
pressed, & by the meanes of the other,
discipline be kept. Gregory sayth Let
so rigour rule mildenesse, and so mild-
enesse beautifie rigour: let the one so
take his commendation frō the other,
that neither rigour be to rigorous, nor
mildenesse to loose. Though I do not
like the Councell of Trent, nor ca speake
any great good of the Bishop of Bipont,
because he is Papisticall, yet for the exe-
cution of straite justice, doubtlesse he
spake there thus verily worthely: Where
(sayth he) severitie goeth in loosenesse,
there edifying goeth into destruction,
custome into corruption, lawe into
contempt, mercy into to be laughed at,
godlinesse into hypocrisie, preaching
into silence, God into the Epicure, and
the sauour of life into the sauour of
death. Nazianzene sayth, that onely
force of discipline will compresse rebels.
And I do verily thinkie that as Eleborus
doth best purge the head, Aloes the sto-
mache, Tamariso the splene: so discipline
is the best purger of the weale publicke,
Bensira an Hebrician, in his morall pre-
ceptes

Preached at the Court.

ceptes sayth thus: Correct a wise man
with a nodde, & a foole with a clubbe.

If these Northren rebels had had any sober witte in their head, by this tyme so many noddes, and so many nots, woulde haue stayed them. But it is well enough considered, I thinke, of those that haue most cause to consider it, that nodding will not serue, nor becking will not serue, nor checking will not serue, therefore it must be a clubbe, or it must be an hatchet, or it must be an halter, or something it must be, or els of a suretie some of their heades will neuer be quiet. As it is true, that two and two make fower, that when the sunne is in the middest of the heauen, it is monetime, that euery part of the circle differeth equally from the center, that when the sunne riseth it is morning: so it is infallible true, that no perfect Papist can be to any Christian Prince a god subiect.

Every one that is a god subiecte must be vpon a right conscience a god subiecte: But all those of the Papistrie haue their consciences serred with that hot iron wher of Paule speaketh, they haue adust and corrupt consciences; therefore they can be no god subiectes.

The first
reason.

Papistes
can not be
good sub-
iectes.

An other Sermon.

The se-
cond.

Againe, who soeuer will be a subiecte
for conscience sake, as all true subiectes
must be, that conscience must be enfor-
med by the worde of God: the Papistes
are not enformed by Gods word, but fals-
ly enformed: therefore they can not be
true subiectes.

The third.

Agayne, he can not be a true subiecte
that can loose him selfe from his dutie to
his Prince when he list: but the Pope at
all times will dispense with his, and dis-
charge them of all duties to all men: ther-
fore they can be no god subiectes, but by
the Popes permission are subiectes or
not subiectes, and play at vnder and ouer
with their Princes as they list.

The
fourth.

Agayne: No man can serue two ma-
sters. The Pope is one master, and the
Prince is an other (for their lawes be in-
diuers pointes quite contrary) therefore
he that will be a perfecte Papist, must
nedes be an halting subiect to our Prince.

The fifth.

Agayne, they holde this for infallible
and vnsflexible, that, *Fides non est scrupula
cum hereticis*: troth is not to be kept
with heretickes: But our Prince is a
Gospeller Prince which they call an he-
reticke: therefore they meane vnsfallibly
not

Preached at the Court.

not to kepe any froth with our Prince.

Againe, both they and we holde this, The sixt.
that none ought to kepe company with a-
ny excommunicate person: But her Mat-
tie selfe is excommunicate by the Pope,
and they thinke in conscience that y Pope
can not erre: therefore their conscience,
whiles they are Papistes, will not let the
thinke the Prince worthy of their compa-
ny: then they will not be her subiects, and
her vassals, as in dede they ought to be.

The worst traitors to God, and most
rebels to the Prince, are those Papistes.
Upon them therfore first, and principally
let her draw out her sworde, and by Ben-
siras counsell, sith they be so great soles,
and wil never learne their dutie, let them
in Gods good name feele the punishment
of a clubbe, an hatchet, or an halter, and in
so doing, I dare say God shall be highly
pleased. And thus much of being naked
one way, that is, to be without armour: of
bearing of weapon: of fighting of y prince
to draw forth her sworde: that mildnesse
and justice may kisse one an other, and be
in one personage right well, that policie
and diuinitie woulde haue Gods and the
Princes enemies punished: that the Pa-

B. sig. pistes

An other Sermon

pistes are those cheise enemies, and there-
fore first to be punished.

That I-
I am was
Without
apparell.

And now will I speake that Adam
was naked without apparell. And here it
shall not be needfull to confute the Ana-
baptistes, that would haue men to go na-
ked, because Adam was so in y first & best
state of man. I neede not to busie my selfe
in this point, because our Saviour hym-
selfe went apparelled in this woldes: for
we read of a woman that touched the
hemme of his garment. And Peter, like
a god shamefast man, when he had bene
a fushing with his coate of, he drest him-
selfe, and so came to our Saviour The
use of apparell is very lawfull, and the
abuse very unlawfull. And because I
will undertake to speake of apparell, and
in the Court, of apparell, the Court will
ooke that I should handle the matter som-
what solemnly: but not hanging on the
courtes done in diuinitie, I will go for-
wardes (in deede) to speake of apparell
and to begin, I wil diuide. All apparell is
either Churchly, or ciuill: Touching
churchly apparell, after a fashion it is or-
dered. Touching ciuill apparell, it is ei-
ther for warre, or peace. Warly appa-
rell

Apparell
undressed.

Preached at the Court.

rell I haue spoken of in that braunch of
my sermon going before. Then, to speake
of ciuill apparell, in peace: that is, eyther
abroad, or here in the princes house. To
speake of apparell, or thynges abroad, as
they do not moue the eye, because we see
them not: so neither comonly the minde,
because we marke the not. But to spcak
of thinges here present as the eye doth see
it, so haply by Gods grace your mindes
will marke it. And now I haue made
but a pōre remainder to my selfe to speake
of. For what haue I left my selfe to speake
of? Agaynst the abuse of apparell in the
princes house. And they make it doubtful,
whether I may speake agaynst that, or
no. For all those that be in kinges houses
do accompt of themselves as exempt per-
sons from controlement of preachers,
and they will seeme to be priuiledged
from the vi. chapter of Sainct Mathew:
where it is sayde: They that weare *Mat. 11.*
soft clothing, are in kinges houses.
But, me thinkes our Saviour Christ
him selfe shoulde not haue seemed to
speake these wordes to serue their turne
that be in kinges houses. For me thinkes
he shoulde reason thus: Iohn the Baptist

B. v. eateth

An other Sermon

eateth wilde hony, and is clad in hard apparell, and not such soft raiment as these tender courtlinges do weare: therefore it is likely that John is no ræde, but a constant man in religion. An other argumen may be drawen fitly by this. Couriers in kinges houses do weare soft and delicate apparell, and sare not so hard, nor weare not so hard as John doth: therefore these milkesoppes are likely inough to prove rædes, (if they come vnder duresse) and not hard rockes in religion. If I reason with Christ, I may properly thus reason: and if I shoulde reason without Christ, me thinke you Christians should haue no further delight to heare me reason. But let me take some further payne with this proposition. Those that be in kinges houses do weare soft apparell: ergo, they may weare soft apparell. If those that be in kinges houses be logitians, they will neuer let this goe for an argument. For what an argument is this: It is worne in a kinges house: therefore it may be worne. Or thus: It is done in a kinges house: therefore it may be done. Many thinges haue bene done in kinges houses, that might not be done,

Practices
in kinges
houses are
not presu-
dentes.

and

Preached at the Court.

and then this argument is naught.

In king Abimelechs house, Abraham so godly and worshipfull a father, coulde scarcely be admitted to the kinges presence, to deliuer vp his wordes to the king selfe, because peraduenture he had not courtly port inough about him. In king Pharaos house, Ioseph sware by the life of Pharao, and therefore it was likely that the rest of the courtiers sware fully othes round about the Court. In an other king Pharaos house, Iannes and Membres swore and shouldered at the truth, and were boyné out by the courtiers to do so still. In king Alexanders house, there was one Philalexander, and an other φιλοελεανδρος, one loued Alexander well, the other loued the king, one loued the man well, the other the mans honour well: but he that loued the man well, bare downe hym that loued the mans honor well, even to the hard walles. In king Davids house, Ioab abused y kinges fauor to bring in Absolō a ranck traitor, which after had like to haue ben an utter necke brake to the whole state. In king Ezekias house, Ezekias himselfe layd hys herte to his golde, and thought it an heauens

An other sermon

vens blisse to suruey his iewelles . In king Nabuchadnezers house , the dyet was so much , that Daniel was sayne to draw him selfe a side to an other kinde of table . In king Achabs house , the prophet that came to geue the king councell , was taken by the sleeve by one of the courtiers , and demaunded in Gods name , who should make hym the kinges counsellor . And generally in kinges houses , of the preachers this is true which Martial the Poet sayde of his friendes . My frendes , ye will me to speake the truth , and enbolden me to speake the truth . The truth is this , that you cannot abide to heare the truth . In king Herodes house , my Lady Herodiada could commaund halfe a realme , for shooting and frisking . Amos spake of those in kinges houses in his 6. chapter , when he spake thus : ye that sleepe in beddes of Iuory , and play the wantons on your couches : ye that warble to the tune of the Viall , and quaffe of wyne by whole goblettes full : ye that supple your ioyntes with the best kinde of oyle , & haue no carke vpon the smart of Ioseph . In kinges houses commonly be such

*The condic-
tion of all
Preachers
that preach
the truth.*

Anos. 6.

kinde

Preached at the Court.

kinde of persons: sponges without iuice, Countiers,
cloudes without rayne, fountaynes with-
out water, trees without fruite, mer-
chauntes of Maiesties bounties, make
shift Mamonistes, and mere Macheua-
listes. In kinges houses they do, *ducere*
dies suos in bonis, et in puncto descendunt
ad infernum. Which may be sayde thus:
They sleepe soundly, and drinke pro-
ly, and go to the deuill roundly: and
that is no lye. and thus much of soft ap-
parell somewhat roughly. But, before I
spake, I cast it thus. That as Lyons can
not abide to be loked at a squint, but with
bode bent eyes, and full open looks: so
thought I of the courtiers, and great per-
sonages in kinges houses, who are vey
comparable to Lyons, that ye would not
hee well content to bee touched wyth
glaikes and glaunces, which is, as it were
to looke a squint at a Lyon: but wyth
plaine and platte wordes and sermes,
which is, to looke bode, and full at a Lion.
But to come backe agayne to myne
argument, it is worne in kynges hou-
ses: *Ergo*, it may be worne. *Si* it is done
in kinges houses: therfore it may be done.
Non homines, non Di, non concessere coluna:

There

An other Sermon

There is neither God, nor man, nor
good witty writing, that wil graunt it.
How be it, to those that be in kinges hou-
ses, as in other thinges, so doe I like-
wise in apparell leaue an hono^r. But to
speake some thing further of apparell in
kinges houses, either it is mens apparel,
Mans apparel. or wemens apparel. Touching mens ap-
parell I will say no more, but that which
Tertullian sayd agaynst the Gnostickes:
*Nullum cultum maledictum insuenio nisi mu-
tiebrem in viro* : I finde no cursed appa-
rell, but womanish apparel. And that
which Barnard sayd of Monkes apparel,
that will I say of courtiers apparel. They
seeke not for profit but for pleasure,
for heate but for hew. This softnes of
apparell doth argue the softnes of their
minded. Now, in wemens apparel there
is much vanitie. The prophet Esay reck-
neth vp their bracelettes, and their mus-
tlers, and their headbandes, their tabletts,
their bonnets, their earringes, their nose
iewels, their bayles, their wimples, their
crisping pinnes, their stomachers, their
camrickes, their heads, and their lawnes.
Many new names might be added in
these dayes, according to the corruption
womans apparel. of

Preached at the Court.

of the time. But I will shew them of a better new apparell, and if they once take conceite in that, they will easely heare vs speake against these trifles, and esteeme them as trifles. And though it be but one sute of apparell, yet Iwys it is better then all the gorgious wardrobes that be here in our Quenes court: and Tertullian hath shaped them that sute. In hys booke of the attire of women he wryteth thus: *Prodiit vos femina. &c.* Come ye forth ye wemen, hauing your bewties bettered wyth the helpes and ornamentes of the Apostles, taking whitelenes of simplicitie, & rednes of shamefastnes, hauing your eyes paynted with shamefastnes, ann your spirates with secrecie, putting into your eares the word of God, tying to your neckes the yoke of Christ. Put vnder your neckes to your husbands, and ye shal be well apparelled. Haue always what to do in your handes, and fasten your feete at home, and ye shall be better liked of, then if ye were in golde. Clad your selues with the silke of sinceritie, with the satten of sanctitie, wyth the purple of probitie: *Thus prune & prick*

1111 An other Sermon

ye vp your selues, and God him selfe shall
become your paramour . Concerning
both meis, & wemens apparell, this may
be sayde . Saint Paul sayth: God made
meates, and God made the belly, and
that God will destroy both the meates,
and the belly . So say I: God made ap-
parell, and God made the backe, and he
will destroy both the one and the other.
Pea, those heades that are now to be sene
for their tall and bushy plumes , and
that other sex that haue fire fresh goldene
caules so shene and glosing, geue me but
an hundred yeares, nay, halfe an hundred
yeares, and the earth will couer all these
heades before me, and mine owne to . And
thus much of apparell .

And now of the effectes of beyng naked:
which is to blushe, or not to blushe . The
cleare and crimelesse conscience doth not
blushe . A criminous conscience doth or
should blushe . So Adam afterward blus-
hed, and the Publican durst not lift vp
his eyes . And Paule wryteth of the sinnes
of the Romanes: *In quibus nūc erubescitis.*
For which sinnes ye Romanes do now
blush . Iesus the sonne of Sirach saith, that
we shalde blushe of who zedome before fa-
ther

Preached at the Court.

ther and mother, to make a lye before a
Prince, to sinne before þ people, to offend
before the congregation, to do vnrighte-
ously before a companion or frend, to be
reproued for geuing or taking, to lye with
a mannes elboes vpon the bread, not to sa-
lute one that hath saluted, to luke vpon
harlots, to turne away thy face from thy
kinfmen, to luke vpon other mens wifes,
to ryllle with maidens, to take and not to
geue, to vpbraide thy frend with that thou
hast geuen, to buate fames abroad, or to
disclose secretes. These thinges (sayth he)
are shamefull thinges, and matter of blu-
shing. Note then these thinges he doth not
rehearse. But the catholike and common
corruption of this world doth yeld forth
farre many moe blushing matters, and
much greater blushing matters. O, if I
should go about, to bid all states & sortes
of people to blushe: and if I should do it,
as it should be done, & in so many pointes
as I should bid them, I should finde it a too
colde occupation, and a deede of least
thankes; but of that I least recken. What
I say very truely, that if my fleshe were
flesh of stones, if I had that ruffling young
which Esay had, or that noble eloquence

L. j.

which

An other Sermon

which Nazianzene had, or that heroicall
spirite which Martin Luther had, If my
toung were many tounges, & my mouth
an hundreth mouthes, if my voyce were
of good strong iron, and my sides of steddie
brasse, yet it were in vayne for me to vn-
dertake to make a great number of eno-
mious malefactors to blushe, so gracelesse
are their foreheades, and so vntaught to
blushe. Howbeit to those that be of a moxe
honest nature, and prone to repentaunce,
I will make most fayre besechinges, and
pray them most hartily, to remeber their
manifolde former sinnes, the filthinesse,
ugliness, and vncleanness of sinne: to
blushe at that which is past, and to be a-
shamed of that which shall come. And I
will tell ye one generall way, the which
if ye take, ye shall not blushe, neither in
this life, neither in that day when shame
and confusione shall come vpon the wic-
ked: if ye take it not, blushing and confu-
sion of faces shall be yours for euer, and
that is out of the Prophet Dauid: *Tunc
non erubescā cum respexero ad omnia man-
data tua:* Then shall I not blushe (sayth
he) when I haue a regard to all thy cō-
maundementes. *To hym that would
auoyde*

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avoyde that shaine, then the which there
is no greater punishment, he must not be
a mongrell, or a meane man, but he must
runne to all the commaundementes, euen
as the Cherubins did ouerloke all the
propitiaforie, euen as y Paschall Lambe
was all eaten vp: so sayth Ianes in his
second chapt: He that offendeth in one
of these, is giltie of all. ~~So~~ in the 20. of
Deuteronomie, he is cursed that doth
not all Gods commaundementes. Those
Kinges of Israell that tooke downe the
Idoll of Baal, and yet worshipped y Calues
of Ieroboam, are despised of God. Ter-
tullian in a booke of the Trinitie sayth
thus: You must not leane vnto one
part, and leane from an other part. He
shall not holde the perfect truth who
shutteth out any portion of the truth.
Nazianzene to the Arrians sayth: *Aut
totum honora, aut totum abiice.* Either ho-
nour Christ wholy, or cast Christ who-
ly away. I can not abide halse holynesse,
I would haue thee wholy holy. Agayne,
as we ought to runne to all Gods com-
maundementes, & embrase all the truth:
so we ought to do it with all our body,
with all our soule, and with our toun,

L.y. that

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that we ought to beleue the truth, and so speake the truth. There be many Gospellers at these dayes, that will be content to take that name, and as they say beleue so; but they will not make their talke of Christ, or of diuinite, so that is no gentlemanly talke, no fellowlike talke, no courtlike talke. But y truth is, the truth must be beleued, & the truth must be talke. If they be ashamed to talke of Christ before men, Christ will be ashamed to talke of them before his heauenly father. Tertullian in his booke of p̄escription agaist heretickes, saith thus: It is not expedient for him to leaue speaking of the truth that doth remember the latter day, where an open reason must be geuen of the truth. The Euangelist doth say: Ye shall shew forth his death whilst he come. Even to the coming of Christ our talke ought to be of Christ, and of Christes death. Basil in a certayne Epistle doth say: They be traytors to the truth whosoeuer do not aunswere readily & trueley of religion, and matters in diuinite. Prosper Acquitanicus in his sententes sayth: He that seekes peace from God, let hym be at peace with

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with himselfe, so that he haue not one thing vpon his young, and another in his hart. The truthe is truly to be beleued, and truly to be spoken, Vigilius in the end of his second booke, sayth thus: *Nobil corde prodest credere. &c.*: It is to no purpose for a man to beleue with his hart to iustice, except confession be made with his mouth to saluation. Whereupon David sayth: I haue not hidde thy iustice in my hart, thy truthe and thy sauing health haue I spoken.

¶ Of the greuaunces that this Realme feeleth at this tyme, and is like yet more to feele, other men will alledge other causes: but if my life lay on it, I wold answere that these two thinges haue bene the causes of this plague of pestilence of this rebels lorde, and what soever mischiefe is els to come: The one cause, that men haue not gone intirely to all Gods comauinmentes, but like mammerers, mongrels, and halters, taking, and forsa-
king at their owne choice, and by their owne mans iudgement: The other, that though they haue taken on them a profes-
sion of the truthe, and haue not denied any part of the Scripture, and haue bene well

L.ij. though

An other Sermon

inough content that Gods woyde should
runne, yet them selues are in Gods cause
so faint and couragelesse, that they wyll
not open their lippes to speake for Christ.
And because we haue halterd wyth God,
and delt losely with God, therefore God
hath duely delt thus with vs. To vs God
might cry: *Expectans expectans*, p. 2. *Tolle-*
rans tolleraui: I haue long looked for
your amēding, and I haue long borne
with your euill doing. But it is truely
sayd of God, that as he hath leaden feete,
so he hath iron handes. He commes slow-
ly, but when he commes, he payeth home
surely. For this xi. ycarcs now past, who
hath led the life of delights: What natiō
vnder heauen hath bene happie but our
Englishe nation. Our God loued vs, our
God bare with vs, and our Gods face was
vpon vs. But even as the Troians, whe
their Citie was flung frower flat to the
ground, and leveled to the soyle, then they
began to speake thus: *Troia fuit, Troia fuit*:
There was a Troy, there was a Troy, or
we had a Troy, we had a Troy. So we
may say: *Facies Dcfuit*: We had Gods
face: we had it. As much to say, as now
we haue it not. But what is Gods face?
That

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That which is described in the xxi. of Leuiticus. *Respiciam ad vos & facundabo vos. &c.* I will turne my face to ye, and I will make ye fruitfull: I will gene ye raine in season, and peace in the earth. The sword shall not raine in the land, if ye will walke in my statutes and kepe my preceptes. Plentifulnesse and godnesse, and all Gods benefites: that is Gods face. That face we haue nowe lost, And what haue we then founde, or what shall we haue? If the face be gone, the backe must come: we shall haue Gods backe. But what is Gods backe? Euen that which is written in Leuiticus: If ye turne your backes to me, I will turne my backe to you, and those that hate you shall ouerrule you. I will send the pestilence in the midst of you, and you shall be geuen ouer into your enemies handes. I will make your heauen iron, and your earth brasie. I will breake the staffe of your bread, & ye shall never be full. Thys is Gods backe. But what is Gods backe? That which may be sayd out of Iob: An hungry people shall eate your haruest, and one in armour shall drincke vp your
L.iiij. riches,

An other sermon

riches, God wil write bitternes against ye, and consume you with the sinnes of your youth. There shalbe a sound of terror in your eares: fier shall dry vp your braunches, you shall conceue sorrow, and bring forth iniquitie. Your wrinckels shall beare witnes of your misery; your chappes shall be smitten. They shall rush vpon you like gyantes. Shame shall be powred out vpon ye, and scuiling mouthes open at you. Canker shalbe your father, and Consumption shalbe your mother. Your light shalbe put out, and your flame shall not be bright. Hunger shall sit vpon your ribbes, and deuoure your beauty, and consume your armes. Your bread in your belly shall be turned into gaule, and your riches which you haue eaten vp, shall God put out of your paunches. You shall no more see riuers of flowing, nor brookes of hony. Ye shall smart, & yet be not consumed, according to your many misdeedes you shall be many wayes punished: this is Gods backe. But what is Gods backe? That which the prophet Esay sayth: you shalbe sold in your wickednes, and ye shalbe turned ouer in

your

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your sinnes, and your floud shal bedri-
ed vp. &c: that is Gods backe. But what
is Gods backe: That which the Prophet
Ieremy sayd in his fift chapter: In thee
will I bruise the horse, and the horse-
man, the wagon and the wagoner, the
man, and the woman; the oldeman
and the childe, the young man, and
the mayde, the husbandman, and flys
yoke oxen, the captayne and the ma-
gistrate, one post shall meete an other
and one messenger shall come after
an other, to bring tydinges to the
king of Babylon, that his battell barres
bare broken, and that his chief cheue-
lers are sore troubled: This is Gods
backe. But what is Gods backe: That
which the prophet Ezechiel sayd. *Ieremia pars eius monitione postea.* One of thy three
partes shall dye with the plague of pe-
stilence in the midst of thee: an other
part shall dye with the sworde round
about thee: the other part I will scat-
ter into every wynde: that is, I will de-
stroy by every easly occasion. Thys is
Gods backe. But what is Gods backe.
That which the prophet Ose sayd in his
fifth chapter: I will be a mothe to Ephra-

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im, and I will be a canker to the house of Iuda. But what is Gods backe: That which was sayde in the first chapter of Miche. I will lay downe Samaria lyke a heape of stones, I wil draw her stones downe into a dale, and I will make naked her fundation. But what is Gods backe: That which the prophet Sophoni sayd in his first chapter to the tribe of Iuda: I will make them smart that haue sinned from the Lord. Their bloud shalbe powred out like earth, and their bodies like dust. But what is Gods backe: That which the prophet Zachary sayde in the eleuenth chap. *Asum mihi virgas: I will take to me two whippes, that is, many whippes.* But what is Gods backe: That which the prophet Nahum sayd in his 3. chap. to Niniuy: *Vox flagelli, et vox impetus rotæ: The voyce of a whippe, and the voyce of a rumbling wheele, the prauising of horses, the iumping of chariotes. The horsemen lifting vp both the brandishing blade of the sworde, and the glistering speare, many men wounded, many corpses, and carcases without number.* But what is Gods backe

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backe: That which the prophet Malechy *Malac. 3.*
sayd in hys third chapter: *Accedam ad vos in iudicio:* I will come vnto you in iudge-
ment, and I will be a swift witnesse a-
gaynst all of you. But what is Gods
backe: That which I will tell you. Our
wickednesse shall eate vp this best religi-
on, eate vp our best most deare, and na-
turall prince, eate vp all our god councel-
tors, all our wyse and saythfull prea-
chers, and eate vp all that god is in this
common wealth. This is Gods backe.
This, this, god Christians is Gods
heauy backe. Heauy it is, God wott to
those that shall feele it, and I dare not say
to England that it will be any lighter,
because England will be come no better.
But when that heauinesse shall come vp
on England, which hath come vpon o-
ther realtates, for the same causes that it
may worthely come vpon England, let
England then remember it was fortolde
her that God had a heauy backe. And let
no man here present, or where so ever
else, thinke that it was womanish or chil-
dish in Hagar to weepe, *Quia videri ergum Dei:* because she did see Gods backe:
for if God do turne his backe so long vp-
on

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on England as he bath turned his face
vpon England.

*Quis mirmidanus, dolapum aut duri miser Vlissi
temperet a lachrimis.*

What Mirmadon souldier is he, or
what souldier of Dolap land, or which of
flintie Vlisse's souldiers that shall be able
to forbear weeping? Say it will bring
teares from the eyes of the most retchest
Atheistes, and abdurable Papistes in all
this realme, be they never so forlorne and
In abridge flintie. But these thinges be heavy things
ment of the
hole.

I will speake more chearie, and smeter. For
if Adam will know the basenesse, & bade-
nesse of his mettall, the misery that he hath
in this base and badde fleshe, & that long
he can not tarie in this base, bad, and mi-
serable fleshe, if being thus heavic and ou-
uerladen, he will resort vnto Christ the
comforter, if as God hath permitted the
use of weapon, to man, so weapon may be
worne, & prised to the strengthening
of the realme, and warres may be fought,
that Gods prayses may be quietly cele-
brated in great congregations, if Princes
and

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and Magistrates will weare their weapons to purpose, and draw them out for Gods sake, if the safetie of the people may be minded, and names of mildenesse and mercifulnesse not blind Princes eyes, and withdraw them fro their duties, if Gods enemies, and lawlesse leude persons, may be punished, if Papistes, who be so, may truely be taken to be greatest traytors to God, and greatest to the Prince, and saele and be sed accordingly, if men will labour to lead such lives that they nedē not to blushe, if those which haue loued euill will fall to some honestie, and blushe and be ashamed of that which is past, and likewise shame to do the like hereafter, if they will so runne to all Gods commaundementes, and so intirely, and without hypocrisie, with zeale and courage of spirite, professe God wylth all the functiōns of body and soule, as they ought to do; then no more of Gods backe, we may dry vp our feares, God himselfe most willingly will do away his owne backe. Harken (D louing and loued Christian brethren) we shall escape Gods backe, Gods beaute backe, we shall see Gods face, Gods theresfull face: as All these
the are in the
prophets. the Prophet David sayth: We shall see speeches

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the blithe face, and the braue beuti of, our God. We shal see it, & clap our hādes to haue seene it. We shall haue as much blessednesse in seing, & ioying in our noble Queene, as euer K. Salomons seruantes had, in scing the face of their soueraige master. Gods word shall rūne, our sunne shal rise, & our sunne shall set no more, we shall wash our wates with butter & honny, and oyle wil gush out of our stony rockes. Our peace shall be like a floud, and the iustice of the land shall be like gulfes of the sea, the seede of our people shall be as the heares of their head, as the starres of the skie, as the sand of the shores, as the grasse of the ground, & our race shall never be rāced out. Our soule shall be led into a faire greene fielde, and Christ our great shepeheard will make vs draw neare to the waters of comfort, he will make vs lye down on the soft wholesome grasse, he will take vs and seede vs, and we shall be fedde full, euен in the fatte mountaines of Israel, he will kisse vs wryth a kisse of hys swine mouth, his right hand will take holde on vs, and his left hand will vpholde vs, he will call vs his beloued, and let vs sleepe as long as we list, we shall sleepe in great safetie,

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saferie, for the Sunne shall not burne vs
by the day tyme, nor þ Moone endamage
vs by the night tyme. We may lie where
we shall, though it be vpon the Adder and
the Cockatrice, and we neede not feare to
trample on the Dragon, and the young
Lion. God will so rauish vs in the sweete-
nesse of his ointmentes, that our dayes
shall be as the dayes of heauen. The wise-
dome of God will delight to play amōgest
the sonnes of men, the strength of God
will be the chariots, and knyghtes of Isra-
ell. It is in baine for man to be agaynst
vs, for he will be our Emanuell, that is,
God with vs: To whome the prince of
peace, the father of eternitie, the glo-
rious messenger of the great coun-
cell, be all honour and domi-
nion both now and euer-
moze. Amen.

I esue my ioye, and comfort onely gond,
E uer to stand, and neuer to decay,
S atan, be fell, be feare ce, and furious wood,
V orld do thy worl, and sinne do thou not stay
S peede spill, and ply to beare a fway.

C rosse be my share, and carking be mine hire,
H artebreak my comfort, and sadness my feast,
R aying my recompence from tungen of fire:
I esus be myne, and these thinges are the least.
S o arte thou myne full fixed in my thought,
T ruste, O Christ, (O) world vile, vayne, & noughe.

FINIS.



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